

THE TRUE
CHURCH of CHRIST,
SHEWED BY
Concurrent Testimonies
OF
SCRIPTURE,
& Libris AND *Josephus*
Primitive Tradition.

In Answer to a Book, entitled *THE CASE
STATED*, between the CHURCH of ROME,
and the CHURCH of ENGLAND.

In Three Parts.

*Ask thy Father, and he will shew thee; thy Elders and
they will tell thee. Deut. 32. Ver. 7.*

Ferendus est Disputator errans in aliis Quæstioni-
bus non diligenter digestis, nondum plenâ Ecclesiæ Autho-
ritate FIRMATIS: Ibi ferendus est Error. Non tantum
progredi debet, ut etiam Fundamentum ipsum Ecclesiæ
quaterere moliat. *S. Aug. Ser. 294. §. 20. Olim 14. De
Verbis Apost. Cdp. 21.*

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THE
PREFACE.

I.



SINCE the following Papers were writ, Mr. L's Vindicator appear'd upon the Stage. He comes only as a Second, but has the Address and Mien of a Principal, and acts so gracefully, that it must be but an indifferent Cause, that will not shine under his Management. To this we must add the singular Advantage of his Temper, which has commonly a greater Influence on the Reader, than the most glaring Arguments whatsoever. These sullenly force their Way, and therefore are resisted: That enters gently and without Opposition. And when the Heart is once engag'd, it is al-

most too late, to question the Reasonableness of it. For how can you convince any One, who does not desire to be inform'd; who esteems you an Enemy, before he knows what you are, and has pass'd Sentence, before the Cause is heard?

II. *The Person, whom he vindicates, deserves from the Publick a very considerable Esteem, for his Defence both of Christian Religion and of the Divinity of Christ. But he is not Infallible, and the Excellence of former Essays cannot reflect any intrinsick Value upon his Case Stated; which must therefore stand or fall by its own Deserts. And I have so good an Opinion of him, as to think, he does not desire it should be represented under such Colours, as may be easily borrow'd from Art, Flattery or Friendship; but only in that plain Dress, which the Merits of his Performance can strictly challenge. Controversy is it self an Appeal, not to the Favour, but to the Justice of the Readers. Upon this the Issue of the Cause is cast. And if Truth be victorious even in an Adversary, the Point is gain'd.*

III. *It was upon this Christian Principle, the Author promis'd [Pref. to Christ. Demon] that If any Thing farther occur'd to a Roman Catholick, he would be most willing to hear it, and would consider it as impartially as he could. Because, says he*

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he, it is for my own Sake, and I would not pawn my Soul for my Party. Nothing could be said better. And I hope I am so much a Friend to myself, as to be always willing to be under the Direction of this Golden Rule. 'Tis our common Duty. And as this is the Test by which we must be tried at the Tribunal of God; so the inward Lights of Conscience will oblige us to confess, that neither Interest, nor Friends, nor Credit, nor Ease, nor Education, nor Passion, nor Neglect, ought to influence us either in the Choice of our Religion, or in Adhering to it. Allowances are to be made for invincible Ignorance, [Case Stated, Page 14]; But can any One pretend to this who is detain'd in his Error, either by Obstinacy, or by a criminal Neglect? For if every one is to work out his Salvation by his Obedience to the Will of God [Case Stated, p. 37.] Fearing God, and Doing his Will being the whole Duty of Man, Eccles. 12. v. 13. he must certainly be in a desperate State, who is not serious in searching out the Compass of his Duty; who shuts his Eyes against the Light; who either will not take the necessary Pains, to know the Will of his Divine Master; or refuses to comply with it, when it is known.

IV. The Vindicator has an insuperable Difficulty in seeing any Faults in the Case Stated; But I cannot say, that he is altogether equal.

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I rather suspect he is somewhat like those, who having a Weakness in one Eye, see so much farther and stronger with the other : For, upon some Occasions, he can see even beyond the Truth; especially when his MOTHER, the old Church of England, is to be discredited. Of this a few Instances may suffice.

First, p. 88. Let me ask, says he, how many Counterfeit Miracles are still pretended to be wrought on some of your solemn Festivals, and even by your Priests themselves, in the Publick Church, and in the Face of numerous Congregations? I answer, none : And should be sorry to think him so soft, as to believe it. But he says, 'Tis too well known to those who had occasion to Travel into Italy, and some other Parts. Which is directly to the Tune of

*The Truth of my Story, if any Man doubt,
We have Witnesses ready, to swear it all out.*

Secondly, Tho' our Catechisms teach that Pictures and Images are not to be pray'd to (which are surely in the Hands of the common People) yet he is very well assured they do it, p. 94. And I am very well assured, they do not. But he has Vouchers for it, such who have been Ear and Eye-Witnesses of it. The Truth of my Story, &c.

*In the Abstract of the Doway Catechism,
printed at London 1688, for the Use of
CHILDREN*

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CHILDREN and IGNORANT PEOPLE, p. 28. *to this Question, Do Catholicks pray to Images? They answer, NO, BY NO MEANS. We pray BEFORE THEM indeed to keep us from Distractions; but NOT TO THEM, for we know, they can neither see nor hear, nor help us. The Vouchers, I guess, charitably supposed, That Praying, BEFORE the Image of Christ, was praying TO it. 'Tis what the learned Translators of Monsr. Du Pin's Ecclesiastical History have done in Print, Cent. 8. p. 136. For upon these Words of Pope Gregory II. which he relates, If they be Images of Christ, they say BEFORE THEM, Lord Jesus save us: They have this Remark: What plainer Evidences of an Idolatrous Worship, than this; not only to bow themselves before the Images, but to PRAY UNTO THEM? What greater Evidence of Insincerity, than this? For is Praying before the Communion-Table, Praying to it?*

3dly. *Having told us, p 122. That if our Religion teach us to Argue for the Deists, it must needs be a wicked one; he backs the Supposition with the Authority of a Prelate, whom it was very unbecoming to Bear false Witness against his Neighbour. When the Romish Orders, says he, do thus argue pro and con, there is appointed one of the Learned in those Convents, to take Notes, and to Judge: And as he finds*

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their Fancies, whether for Presbytery, Independency, Anabaptism, A T H E I S M (*This is a Bouncer; but as true as the rest*) so accordingly they be to act, and to exercise their Wits. *But he is not yet at the End of his Chain.*

4thly, p. 104. *He says we make a great Noise with the Notes of our Church, her pretended Antiquity, Universality, Visibility, Miracles, Prophecy, and what not; and so long as we hope these may prevail, private Judgment does very well. Right Reason can never do amiss. But when once, says he, The Prey is caught, the Business is now done, and away with your private Judgment. This is just as true, as if an Atheist should tell him in his own Words, You cannot deny, but you allow of the Use of Reason or private Judgment, in getting People over to believe the Scripture; But when once the Prey is caught, the Business is done, and away with your private Judgment. Were the Apostles only to make a right Use of their Reason in finding out Christ, but when the Prey was caught, the Business was done, and away with their private Judgment? Or must we be suppos'd so wicked, as to make his Church more Infalible than him?*

5thly. p. 115. The Greek Church, and several others in the Eastern Part of the World, were irreconcilable Enemies to
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Transubstantiation, as Mr. Claude has proved at large. *And the Disciples of Cyrillus Lucaris (if he had any) when the Greek Church condemn'd him for denying Transubstantiation, An. 1639, and 1642, might have proved as largely, that the Roman Church was then an irreconcilable Enemy to it. The Case was this. The zealous Huguenot, he mentions, to avoid the Tradition of the Latin Church, appeal'd to the Greeks, and the other Eastern Prelates. Hereupon they were requested, An. 1671, 1672, to declare their Sense: They did so, and unanimously profess'd Transubstantiation, in as plain Terms, as Innocent III. or the Council of Trent. The Original Decrees, sent to the French King, are still extant in the Oriental Languages; and being done into French, were printed faithfully by Monfr. Arnaud, in his Third Tome of Perpetuite de la Foy. But some Men are Proof against the strongest Evidence.*

6thly. p. 91. *The Vindicator had been told, that whereas Two different Cities pretended to have St. John Baptist's Head, they had only the Heads of Saints, call'd John. Admit this, says he, They are not both his Head whose Name they bear; and so the Worshippers of One of them must necessarily be guilty of Idolatry. Good Sir, why of One of them? If they give any Creature Divine Worship, both are guilty of Idolatry.*

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Idolatry. If they do not, how can either of them be Idolaters?

The Truth is, Idolatry is a most detestable Crime, and therefore must be fasten'd upon the old Religion of England. But surely those, that think the Conversion of the English from Paganism, was only a Removal from one Idolatry to another, must have forgot, what a learned Protestant Divine writ upon this Subject; I mean of attributing Idolatry to the Church of Rome. In plain Terms, says he, Chap. 1. p. 7. We make our selves SCHISMATICKS, by grounding our Reformation upon this Pretence. — So that should this Church declare, that the Change which we call Reformation, is grounded upon this Supposition; I must then acknowledge, that we are the Schismatics.

Chap. 2. p. 10. He proves his Assertion thus: For the Profession of Idolatry necessarily signifies utter Apostasy from Christianity to Paganism. There is nothing else known by the Name of Idolatry in the Scriptures; by which they must prove, if they do prove them Idolaters.

So he confesses of Adoring the Host, p. 125. The Title of his 19th Chapter is; The Worship of the Host, in the Papacy, is not Idolatry. For, says he, p. 126. The Flesh and Blood of Christ is no Idol to Christians, wheresoever he is worshipped. And, He that

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that worships the Host, believes our Lord Christ, to be the only True God, hypostatically united to our Flesh and Blood. Which being present in the Eucharist, in such a Manner as it is not present every where ; there is due Occasion to give it that Worship in the Eucharist, which the God-Head in our Manhood is to be worshipped with, upon all due Occasions.

So of Images, Chap. 19. p. 127. To the Images of Saints, *says he*, There can be no Idolatry, so long as Men take them for Saints, that is God's Creatures. Much less to the Images of our Lord. For it is the Honour of our Lord, and not of his Image. *And, p. 128.* The second Council of *Nicea* teacheth not Idolatry, by teaching to honour Images : Tho it acknowledge, that the Image itself is honoured ; when it need not. For indeed, and in truth, it is not the Image, but the Principal that is honoured by the Honour that is said to be done to the Image, because it is done before the Image. *Mr. Thorndike, in his Just Weights and Measures. London, An. 1662.*

Again, this Charge of Idolatry, is as Uncharitable, as it is False. For, as the same Protestant Divine says very well, Ibid Chap. 2. p. 9. He that takes the *Pope* for *Antichrist*, and the *Papists* for *Idolaters*, can never weigh by his own Weights, and mete
by

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by his own Measures, till he hate *Papists* more than *Jews* or *Mahometans*, who cannot be *Idolaters*. — Is not he, that runs from *Rome* with this Opinion, in Danger to forget the Proverb, *Ita fugias, ne præter Casam*, and run by the Door of God's Church? Whence he concludes, p. 11. Let not them [*who suppose the Pope to be Antichrist, and the Papists Idolaters*] lead the People by the Nose, to believe, that they can prove their Supposition, when they cannot.

7thly. *The Vindicator assures us, p. 56.* It cannot be denied, that both *Papists* and *Reform'd* join'd together in one Communion for a considerable Part of *Queen Elizabeth's* Reign. And I remember *Mr. Colliers* has something to the same Purpose. But since neither Party has changed their Publick Doctrine since that Time, they must have been very ignorant *Papists* (if there were any such) that thought they did not deny their Religion by that Communion.

8thly. It was no Excess of Charity in him, to ascribe, as he does so often, whatever our Divines say in Favour of the Churches Authority (which the Scripture attests) to a sacrilegious Desire of Concealing the Corruptions of it. And the Truth is the same, as if a Deist should tell him, that Christians only magnify the Authority of Scripture, to give some Countenance to the absurd Fables of

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of Sampson and Goliath. *This is the Deists Language, not mine. Tho' perhaps no Reformation of Faith yet, had ever more plausible Arguments against the Definitions of the Un-reform'd Church, whose Communion it left; than Libertines and Deists urge against some avowed Parts of Canonical Scripture. This, if true, may both account for the Growth of Deism in our Nation (an abominable Sect, and unknown to it before the pretended Reformation) and may also prove, that Reformation of the Churches Faith, has a natural Tendency to the Overthrow of Religion. But let the Ground of this (I mean the Comparative Weakness of Reformers Arguments) be false, if you please. 'Tis not any Point of Catholick Faith; and therefore I need not insist upon it. Besides, by Reason of false Preventions, even Truth sometimes may (like the Eucharist, receiv'd unworthily) be of pernicious Consequence. Not that Truth can ever be to blame, but that it may be press'd in undue Circumstances. This seems to be the Import of those sacred Words, Joh. 16. v. 12. I have yet many Things to say unto you, but you cannot bear them now: And St. Mat. 7. v. 6. Give not that, which is Holy, unto the Dogs: Neither cast ye your Pearls before the Swine, least they trample them under their Feet, and turn again, and rent you. A Parallel between the Objections*
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of Reformers and those of Deists, might easily be made. But because, if drawn out at Length and in lively Colours, tho' it should contain nothing but Truth, it might perhaps be found prejudicial to some Christians of weaker Capacity (who may now be saved by the Fear and Love of God, join'd with invincible Ignorance) I would rather have my Hand cut off, than make it.

V. He grants, p. 118. the Parts of the New Testament were not all immediately receiv'd, there having been some Dispute (then some of them, it seems, had been doubted of in the Church) about the Epistles of St. James and Jude, the Second of St. Peter, the Second and Third of St. John, that to the Hebrews, and the Revelation. But, First, says he, that there was so, was J. Toland's Objection. 2dly. Those Pieces were gain said by we know not whom, but *γινώσκων τοῖς πολλοῖς* receiv'd by the Generality, according to Eusebius, lib. 3. cap. 25. 3dly. They were all receiv'd, as soon as the Churches had full Communication with one another, by the Convention of Councils: Which for small Books, containing nothing that is Singular, was soon enough. 4thly. According to Tertullian, lib. de Præscr. c. 36. The Original Epistles of the Apostles were read in their Churches in his Time. 5thly. He objects Du Pin. To

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To these I need not trouble myself for an Answer; since the Vindicator has freely granted, that the Parts of the New Testament were not all immediately receiv'd after the First Century, there having been some Dispute about the Epistles, &c. However, I reply to the 1st. That, if THAT THERE WAS SOME DISPUTE, as the Vindicator grants there was about the Epistles, &c. was J. Toland's Objection, this can no more turn Truth into Falshood; than it can be a Disparagement to the Eleventh and Twelfth Verse of the Ninety-first Psalm, that it was the Objection of one much worse than Toland. But, after all, Toland's Objection, as it is related by him, is not the same.

To the 2^d. Besides that, the Vindicator knows who rejected them; he would do well to inform us, 1. That Eusebius speaks there of all the Deutero-Canonical Parts of the New Testament; 2^{dly}. That τὰς πολλὰς must necessarily signify the Generality; as it is here translated.

To the 3^d. The Churches, in Constantine's Time, had certainly free Communication by Convention of Councils; and it is no less certain, that some of the mention'd Disputes remain'd after it. The Epistle to the Hebrews, and the Revelation, are neither Small Books, nor such as contain nothing that is Singular: And yet, if we may condescend to believe St. Jerome in his

129th Letter, written An. 414, they were both doubted of in some Parts of the Catholick Church, above Threescore and Ten Years after Constantine's Death.

To the 4th. Besides that, Tertullian speaks not of all the Books in Question; Originals, that were extant in the 2d Century, might be lost in the 4th; either by the Course of Time, or by the Edict of Dioclesian, An. 303 (for the Burning of the Scriptures) most severely executed.

To the 5th. Monfr. Du Pin, in the Preliminary Dissertation to his Ecclesiastical History, done into English by a Protestant Hand, says, Sect. 6. p. 50. concerning the Revelation, or the Apocalypse; It was rejected by Caius, an ancient Priest of Rome, who attributed it to the Heretick Cerinthus, as Eusebius testifies in the 3d Book of his History, Chap. 28. &c. St. Dionysius of Alexandria observes, that several Persons disown'd and confuted the Apocalypse, as a Book full of Fictions and Falsities, but that many others approv'd of it. — St. Jerome tells us, in his 129th Epistle, that in his Time the greater Part of the Greek Churches did not receive this Book, no more than the Latins did the Epistle to the Hebrews; but that he receiv'd both. — Amphilochius also observes, that in his Time [IV. Cent.] some receiv'd it, but that there were great Numbers that rejected

jected it; and indeed it is not to be found in the Catalogue of the Council of *Laodicea*, nor in that of *St. Cyril*; but it has been since acknowledged by the *Greek and Latin Churches, &c.* Thus *Du Pin*. And since the *Catholick Church* has receiv'd it, it ought to be own'd by all of equal Authority with the *Gospels themselves*. Not that She made it be a Part of *God's Holy Word*; for this it always was, being written at first by *Divine Inspiration*: But that we had not been * sure of this *Inspiration*, had not She attested it after the *Apostles Time*.

As for *Quotations*, the Reader may depend upon it, that I have used all the *Exactness*, my *Circumstances* would permit. The greatest Part of them being the *Notes*, I had formerly taken from the *Originals themselves* with utmost *Diligence*. I hope the *Intelligent Reader* will find, I have not mistaken their *Sense*. That he may the more easily be *Judge* in the Case; I have taken Care (whenever it seem'd *Material*) to transcribe in the *Margin*, the *Words* of the *Authors* at Length, and commonly with *Directions* both to the *Chapter* and *Page* of the *Edition* I used. Yet in *Greek Fathers* (because some Rea-

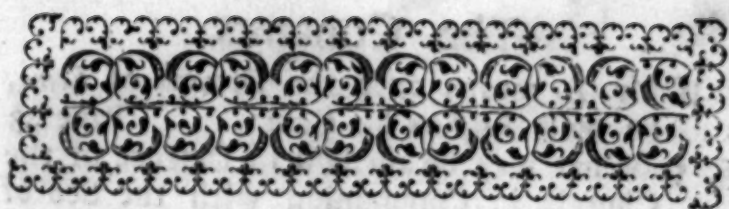
a ders,

(*) Ce n'est pas, que l'Evangile tire en soi son Autorité de l'Eglise: il l'a de Dieu même, qui l'a revelé et inspiré. Mais on n'est seur de cette Revelation, que par l'Autorité de l'Eglise, qui nous apprend que c'est ce même Evangile qui a été écrite par les Apôtres. *Monsr. Du Pin, Dissert. Prelim. L. 2. Ch. 1. §. 8.*

ders, who perfectly understand the Latin Tongue, cannot distinguish so exactly the true Sense of the Greek) when the Latin Translation varies not from the Original, I was often willing to use it. Some perhaps may esteem all this a needless Labour. But my Thoughts are so very different, that, if all late Writers had made it their Business to let their Readers see the true Sense and Design of the Holy Fathers, I am persuaded the greatest Part of our Controversies would have been at an End long since. However, this has swell'd my Answer to a much greater Compass, than I design'd. It is therefore divided into Three Parts. The First is, of Mr. L's Book in General. The Second, of the Church. The Third, of Supremacy, Transubstantiation and other particular Controversies.

The READER, before he peruses the Book, is desir'd to correct, or, at least, to mark the Principal Errata, which are set down after the Contents.

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6 AP 58

Additions and Corrections.

PAge 9 in the End of the § Add. Can Pope Pius then be supposed to have broken the Communion? 'Tis clear he did not. But perhaps Hearing the Parson exercise his Gift, and (it may be) Censuring him for it, was not then esteem'd a Badge of Protestant Communion. This indeed might bring for a Time both Catholics and Protestants into one Assembly: But could no more make them either of one Religion, or of one Communion; than it makes Quakers of all those, that have the Curiosity to hear their Pious Groans. Concerning the Liturgy more will be said hereafter. p. 34. 105.

Page 20 Line 2 Read: Always visible and only in one Communion.

Page 22 Line 6. Who charge the Pope to be Antichrist, and the Papists Idolaters, should have been in another Print.

Page 36 Line 33 At these words, Corrupting the Fathers, Add this Marginal Note. In Regulis ad Calcem Concilij Tridentini impressis legitur. § 4. In Libris Catholicorum veterum nihil mutare fas sit, nisi ubi aut fraude Hereticorum, aut Typographi incuria manifestus Error irrepserit.

Page 99 Line 17 Read: Private Judgment ought to take Place of any Authority, &c.

E R R A T A.

Page 11. line 8 read, Priest. p. 12. l. 34 r. in fine Tomi
 1. p. 28 l. 22. r. and the descent of the H. Ghost. p. 29 l. 15
 r. Dr. *Cofin*. p. 31 l. 15 after Sacrament, read and long be-
 fore the Reformation in receiving. p. 36. l. 24. r. later. p.
 49 l. 25 *dele* and Instruments. p. 51 l. 2. in the margin r. his
 last Reply. p. 56. l. 9 r. Gervatius. p. 58. l. 12. for Jacob
 read Joab. p. 59. l. 17. r. this definition. l. 34 r. Curiam. p.
 75. l. 11. r. Priest. p. 77. l. 27. r. condito. l. 35. r. et hanc.
 p. 81. l. 7 for defences r. differences. p. 99. l. 9. for Nesto-
 rius r. Macedonius. p. 100. l. 9. r. was then the only. p.
 102. l. 31. for demonstration r. determination. p. 104. l.
 25. r. infallible. p. 109. l. 10 for I own read I acknowledge.
 p. 113. l. 27. r. Idololatræ. p. 135. l. 19. for find it read
 find his Life. p. 136. l. 8. r. who was a Type. l. 22. r. are
 written in this Book. p. 161. l. 7. r. on Pope Urban's. p.
 173. l. 25 r. *super montem*.

Page 155. l. 13. read So in. p. 159. l. 31. r. baptizatum.
 p. 160. l. 18. r. Samosatensis. p. 26. l. 14. r. after the Paren-
 thesis, he or his Doctrine was condemn'd, &c. p. 172. l. 8.
 for Ozia, r. Isaia.



T H E
True Church of CHRIST,

Shewed from the Concurrent Testimonies
of Scripture and Tradition.

The FIRST PART.

CHAP. I.

*The Case Stated between the Church in
Communion with the See of Rome,
and the Church of England, as to
the Safety or Danger of Salvation.*



HE Stating of a Question, imports Two things: *First*, in what the Contending Parties agree; *Secondly*, where they disagree; and what is the Proper Plea of each Party. The first of these Mr.

L. hath quite omitted, in his *Case Stated between the Church of Rome, and the Church of England.*

B

And

And not so fully treated as he might, the proper Plea of the Church in Communion with the See of *Rome*. I must endeavour to supply what he pass'd over; and first, let the Reader see the Common Terms of their Agreement: For if these be mis-understood, Disputes are Endless.

§. I.

ARTICLES, in which the Two Churches are Agreed.

First, **B**OTH Churches Agree, That as all *Men*, to whom the Gospel is duly Proposed, are oblig'd to believe it, under pain of incurring highly the Divine Displeasure, and to be baptized, *S. John. 3. ver. 5, 18.* So are all *Christians*, in the same manner obliged to embrace the Communion of the True Church of Christ. *Obstinacy*, in both Cases, being a grievous Sin; and, without Repentance, damnable.

Secondly, It is Agreed on both Sides, That the Church, in Communion with the See of *Rome*, was not only the True Church in the *Apostles* time, but also for some Ages after it. *S. Paul*, writing to all that be in *Rome*, beloved of God, called to be *Saints*; *Rom. 1. ver. 7.* commends that Church so very much, that he says, *Your Faith is spoken of through the whole World*, καὶ αὐτὴ γέγραπται ἐν ὅλῳ τῷ κόσμῳ. Altho' he had not then been at *Rome* himself, as appears by *ver. 13, 15.* καὶ ἐκωλύθην ἄχει τῷ δεῦρο. Οὐδὲν τὸ κατ' ἐμὲ πρὸς θυμὸν καὶ ὑμῶν τοῖς ἐν Ρώμῃ εὐαγγελίσασθαι. It was then an Oversight in *Mr. L.* to say (1) page 4. That the

(1) Edit. 3.

Ch. I. § 1. Case Stated.

3

Church of Rome is not once named in all the New Testament, unless She is meant by the Church at Babylon, 1 Pet. 5. ver. 13. And in his Treatise of Private Judgment, pag. 195. There is not One Word in the Scripture of either the Pope, or Church of Rome. Both which Parts are equally True. But, whoever was the first Bishop, Dr. Barrow joins with S. Epiphanius in this, that ⁽¹⁾ the City of Rome could not be without a Bishop, in the Apostles time.

Thirdly, It is also Agreed, that Rome hath had a continual Succession of Bishops, from the Time of the Apostles, till Clement XI. the present Pope.

Fourthly, It is Agreed, that several of the Ancient Fathers, as * S. Irenæus in the Second Century; † S. Optatus, Bishop of Milevum, in the Fourth; and ⁽²⁾ S. Augustin in the Fourth and Fifth, had recourse to this Succession of Roman Bishops, against the Hereticks of their Times. By shewing the Tradition, says ⁽³⁾ S. Irenæus, of the greatest Church, and the most Ancient and known to all, founded and constituted at Rome by the most glorious Apostles, S. Peter and S. Paul; A Tradition, by a Succession of Bishops, coming down

* Lib. 3.

contra

Hæreses.

Cap. 3.

† Lib. 2.

contra Par-

menianum.

⁽¹⁾ Of the Pope's Supremacy, An. 1680. pag. 124. Μη δυνάμεθα ἡμεῖς τὸν Πρωτεύοντα πάλιν ἀνδρὶ Ἐπισκόπῳ ἢ, S. Epiph. Hær. 27. ⁽²⁾ In Psalmo contra partem Donati: & Epist. (veteris Edit.) 165. ad Generosum, scripta circiter annum 400. ⁽³⁾ Lib. 3. cap. 3. Maximæ & antiquissimæ & omnibus cognitæ, à gloriosissimis duobus Apostolis Petro & Paulo Romæ fundatæ & constitutæ Ecclesiæ eam quam habet ab Apostolis Traditionem, per Successiones Episcoporum pervenientem usque ad nos, indicantes, confundimus omnes eos, qui quoque modo, &c. præterquam oportet, colligunt. Ad hanc enim Ecclesiam, propter potentiores principalitatem, necesse est omnem convenire Ecclesiam; hoc est, eos qui sunt undique Fideles.

*Or Un- to our Time ; we confound all those, that * reason ill,
duly and il- either by Self-conceit, or Vanity, or Blindness and
legally as- False Perswasion. For to this Church, by reason of ITS
semble.

† For Po- † greater Power, it is necessary that all Churches
tentiozem have Recourse ; that is, The Faithful on all Sides.

principa- Fifthly, IT is Agreed, that there was never a
litatez ny General Council yet, since the time of the A-
cannot, postles, but it was in the Communion of the Bi-
without Vi- shop of Rome. Of this kind Protestants allow
olence, be Four, by Act 1 Eliz. Cap. 1. The First General
refer'd to Council at Nice, of 318 Bishops, against the A-
any thing rians, anno 325, was in the Communion of Pope
but the Sylvester. The Second at Constantinople, of 150
Church. Bishops, against the Macedonians, anno 381, was
in the Communion of Pope Damasus. The Third
at Ephesus, of above 200 Bishops, anno 431, a-
gainst Nestorius (denying the B. Virgin to be the
Mother of God) was in the Communion of Pope
Celestin. The Fourth at Chalcedon, of 520 Bishops,
against Eutyches and Dioscorus, (denying two Na-
tures in CHRIST,) anno 451, was in the Com-
munion of S. Leo. So the Council at Sardica, a-
gainst the Arians, anno 347, was in the Commu-
nion of Pope Julius. Besides these, the Greek
Church allows Three other General Councils :

The Second at Constantinople, anno 553, in the
Communion of Pope Vigilius : The Third at Con-
stantinople (against the Monothelites) anno 680,
in the Communion of Pope Agatho ; and the
Second at Nice, anno 787 (against the Iconoclasts,
or Image-Breakers) in the Communion of Pope
Hadrian I.

Sixthly, BOTH Churches Agree, that all the
Christian Kings of England, till the twenty se-
cond Year of King Henry VIII. (Chr. 1530.) and
all the Archbishops of Canterbury, from S. Austin
the

Ch. I. § 1. Case Stated.

5

the first Archbishop (sent into *England*, with other Monks, by the Pope, *S. Gregory I.* to convert our *Saxon* Ancestors from Idolatry) till *Cranmer* in the Reign of King *Henry VIII.* were join'd in Communion with the See of *Rome*. So that what we call the *Roman Catholick* Religion, was the only Religion in *England*, by Law Establish'd, above Nine hundred Years together. And by Mr *L's* Chronology, pag. 108, All Christian Kings and Bishops in our Island, for Nine hundred Years, have Communicated with the Pope as Head of the Church. *Canterbury* was also made by him an *Archiepiscopal See*, as *Ven. Bede* in his History relates.

Seventhly, BOTH Churches Agree, that the Disputes of *Martin Luther*, an Augustin Friar, in *Germany*, against the Pope (which occasion'd so many Changes of Religion since, in *England*, *Scotland*, *Ireland*, *Holland* & *Germany*, &c.) begun in the Sixteenth Century; that is, in the Year 1517. *Luther* was Excommunicated by the Pope, anno 1520. And his Followers (who, as well as he, had all been Christen'd in the Communion of the See of *Rome*) took the Name of Protestants, anno 1529, that is, nine Years after *Luther* was Excommunicated. Whence Mr. *Chillingworth*, writing against us, says, (1) You cast us out of your Communion. And Mr. *L.* pag. 19, If a Church is Answerable for all that break off from her, then you have all these Sects to reckon for; and Us too, which is one more.

He assures us indeed, pag. 101, 102. that, *Did Pius* after the Reformation, the Roman Catholicks of *V. break the Communion?*

(1) Religion of Protestants. Answer to the Preface, §. 22. Edit. 2, anno 1638. pag. 16.

B 3

England

England came to the Protestant Churches, and to their Common-Prayer without any Scruple, till about the tenth Year of the Reign of Queen Elizabeth, when Pope Pius V. to be Reveng'd of the Queen, forbad it; and so made the Separation, and Schism too. Having neither Power to break in upon the Rights, and Liberties of any National Church; nor Sufficient Cause, to break the Communion; our Liturgy, says Mr. L. being all Orthodox, even our Enemies being Judges. To this I answer,

1. LUTHER, for setting up Protestant Doctrine, was Excommunicated by the See of Rome, above forty Years before Pius V. whilst our whole Kingdom was in Communion with that See. And he, that first broke this Communion, writ against Luther, in Defence of Indulgences, of Seven Sacraments, and of the Pope's Authority; for which Pope Leo granted him the Title of Defender of the Faith.

2. THE Council of Trent, in which the Doctrine of the Reformation was condemn'd as Heretical, was concluded and received by the whole Church in Communion with the Roman See, before Pius Quintus's time; being Confirm'd by his Predecessor, anno 156 $\frac{1}{4}$.

3, QUEEN Elizabeth, says Doctor Heylin, in his History of the Reformation, pag. 103. knew full well, that her Legitimation, and the Pope's Supremacy, could not stand together; and that she could not possibly maintain the One, without a discarding of the Other. But, in this Case it concern'd her to walk very warily, and not to unmask her self too much at once. However a Reformation, says he, in the Form of Worship, and consequently in point of Doctrine, was both intended and projected.

FOR

Ch. I. § 1. Case Stated.

7

FOR tho', in Policy, she was Crown'd according to the Order of the Roman Pontifical, by Dr. Owen Oglethorpe, a Catholick Bishop of Carlile; and, when Proclaim'd Queen, caused *Mafs* to be sung at *Westminster* for her Sister Queen *Mary* deceased, and for the Emperor *Charles V.* Tho' the Convocation of the Clergy, in the time of her first Parliament, stood up for the *Real Presence*; for *Transubstantiation*; for the *Mafs* as a *Propitiatory Sacrifice* for the *Quick and the Dead*; As also that the *Supreme Power of Feeding and Governing the Militant Church of Christ*, is given to *Peter the Apostle*, and to his lawful Successors in the *See Apostolick*, as unto the *Vicars of Christ*: And that the *Authority to handle and define such things as belong to Faith, the Sacraments, and Ecclesiastical Discipline*, hath hitherto ever belonged, and ought only to belong unto the *Pastors of the Church*, and not unto *Lay Men*, as Dr. Heylin relates: Yet that very Parliament pass'd an Act, that nothing should from thenceforth be accounted *Heresy*, but what was so adjudg'd in the *Holy Scripture*, or in one of the four first *General Councils*, or in any other *National or Provincial Council*, determining according to the *Word of God*: Or finally, which should be so adjudg'd in the time to come, By the Court of Parliament, says Dr. Heylin, p. 108.

AND pag. 107. When the Act of Parliament, concerning the *Supremacy*, came to be debated; it seem'd to be a thing abhorrent, even to *Nature and Policy*, that a *Woman* should be declared *Supreme Head, on Earth, of the Church of England*. But the Design was the stripping the *Pope* of all *Authority* within these *Dominions*, and fixing the *Supreme Ecclesiastical Power*, in the *Crown Imperial*; and

this they did, not by the Name of Supreme Head, but of Supreme Governess.

THE Bishops at that time, says the same Author, were reduced to a narrower Number, than ever before; there being no more than fifteen of that Sacred Order, left alive. These being call'd by certain of the Lords of the Council, were required to take the Oath of Supremacy. Kitchin of Landaff, only takes it, who having formerly submitted to every Change, resolved to shew himself no Changeling, in not conforming himself to the Pleasures of the higher Powers. By all the rest it was refused. Whereupon, they were deprived of their Bishopricks. The Bishops being thus put out, the Oath is tender'd next to the Deans, and Chapters; and lastly, to the Rural Clergy.

Pag. 131. WE find the new Bishops in England very high, and resolute in opposing the Church of Rome. Whereof the then Pope being inform'd, directs to the Queen an Affectionate Letter, calling her his Dearest Daughter; and declaring unto her, how solicitous he was for her Salvation, and the Prosperity of her People; which he told her, was not to be found by wandring out of the Communion of the Catholick Church: unto which he again invites her, with much Christian Meekness. But the Queen had set up her Resolution, to go forward with the Change. Wherefore all was lost Labour.

Pag. 142. THE Emperor Ferdinand, being informed of these Confusions of Religion in England; perswaded the Queen, by his Letters, to return to the Old Religion; and not relinquish the Communion of so many Catholick Kings and Princes, and her own Ancestors also; not to prefer her own singular Judgment, and the Judgment of a few private Persons, and those not of the most Learned neither, before

Ch. I. § 2. Case Stated.

9

fore the Judgment and Determination of the Church of Christ.

Ibid. POPE Pius also sent his Nuncio to the Queen. Tho' he was earnestly told, it would be an undervaluing of his Power and Person, to send a Nuncio into England, or to any other Princes of the same Perswasion, who openly profess'd a Separation from the Church of Rome. To which he made this Prudent and Pious Answer, That he would humble himself even to Heresy it self; in regard whatsoever was done to gain Souls, did become that See. Thus Dr. Heylin.

BESIDES, the 39 Articles were set forth by the Church of England, anno 1562 (that is, before the time of Pius V.) requiring all the Subjects of this Church, as it is said in the Preface, to continue in the Uniform Profession thereof, and prohibiting the least Difference from the said Articles.

§. II.

Other Articles, in which the Two Churches are presumed to Agree.

First, **T**HE two Churches may be presumed to agree, that what Luther opposed, was the Publick Doctrine, not only of Italy, France, Spain, and Portugal; but also of England, Scotland, Ireland, Holland, Germany, Poland, &c. and had been so for many Ages. Whence our (1) English Homily-Book says, *Laity and Clergy, Learned and Unlearned, all Ages, Sexes, and De-*

(1) *Against Peril of Idolatry, 3d. Part. London 1687. pag 251.*

grees of Men, Women and Children, of whole Christendom have been at once drown'd in Abominable Idolatry, — and that for the space of eight hundred Years and more.

Luther opposed both the Latin and Greek Church.

Secondly, THAT several of Luther's, and of Protestant Tenets, were so repugnant to the Publick Faith (I mean what they esteemed to be of Faith) and Worship both of the Latin and Greek Church; that either by their Councils, or their Liturgies, they had made the opposite Doctrine, the Condition of their Communion many Ages before. For Instance, both the Latin and Greek Church received the second Synod at Nice, as a General or Oecumenical Council, many Centuries before Luther; and both by their Doctrine and their Liturgies, declared, they esteem'd it false and Heretical, to condemn an inferior Honour and Veneration of the Images of Christ and his Saints, either as Idolatry or Superstition. So they agreed, secondly, (if Truth may be honestly told) In the Adoration of the Blessed Sacrament. Thirdly, In Praying for the Relief of the Dead. Fourthly, In the Invocation of the Blessed Virgin Mary, and of the other Saints. Fifthly, In Offering the Sacrifice of Mass, both for the Living and the Dead. Sixthly, In Transubstantiation; or a Substantial Change of Bread and Wine, into the Body and Blood of Jesus Christ. Which Bishop (1) Forbes, a Learned and Judicious Protestant, shews to be the Doctrine of the Greek Church, by the Testimonies of Nicetas, Carbasilas, Marcus Ephesius, and Others. All of which, says he, in their Writings, most evidently hold Transubstanti-

(1) Lib. 1. de Eucharistia. cap. 3. pag. 412.

ation.

Ch. I. § 2. Case Stated.

11

tion. Qui omnes in suis Opusculis apertissime Transubstantiationem confitentur. *And in the Council of Florence, (1) says this Prelate, The Question betwixt the Greeks and Latins was not, whether the Bread be substantially changed into the Body of Christ? but by what Words is that great Change made; whether by the Words of our Saviour onely; or by the Words of the Priests, and the Prayer of the Church?*

So Sir Edwin Sandys, in his Relation of the Western Religions, pag 233. &c. *With Rome the Greek Church concurs, in the Opinion of Transubstantiation, and generally in the Sacrifice, and whole Body of the Mass. Pag. 238. For the Form and Ceremonies thereof, they much resemble the Latins. — They Elevate the Host forward, and near the Body of the Church; as the Latins do backward, and at the Altar. Pag. 235. Their Liturgies, are the same that in old time; namely St. Basil's, and St. Chrysostom's, and St. Gregory's Translated; and these without any bending of them to that Change of Language, which their Tongue hath also suffered; and Brerewood, in his Enquiries, ch. 2. p. 12. The difference is become so great, between the Present and the Ancient Greek, that their Liturgy, yet read in the Ancient Greek Tongue, namely that of (2) Basil on the Sabbaths, or Solemn Days, and that of Chrysostom on Common Days, is not understood (or but little of it) by the vulgar People; and*

(1) Ibidem. Et in Concilio Florentino, non fuit questio inter Græcos & Latinos, an Panis substantialiter in Corpus Christi mutaretur; sed quibusnam verbis illa ineffabilis mutatio fieret: an solis verbis Domini? an verò etiam Sacerdotis, & Ecclesiæ Oratione? (2) *St. Basil's Liturgy (as the Greeks call it) is longer than what they call St. Chrysostom's,*

the skilful in the Learned Greek, cannot understand the Vulgar.

When *Cyrillus Lucaris*, advanced to the See of Constantinople by the Interest of the Calvinists, had publish'd their Doctrine under the Name of the Oriental Church; The Greeks in a Synod at Constantinople, anno 1639. (in which were three Patriarchs, *Cyril of Berrhaa*, Patriarch of Constantinople, *Metrophanes* of Alexandria, and *Theophanes* of Jerusalem) loaded him with Anathema's, and unanimously ⁽¹⁾ profess'd our Doctrine, of the Authority of the Second Council of Nice; of Prayers and Alms for the Dead; of Veneration of Holy Images; of Invocation of Saints; of Seven Sacraments; of Transubstantiation; of the Merit of good Works; of unwritten Traditions; and of the Infallibility of the Church.

ANNO 1642, *Parthenius*, the next Patriarch of Constantinople, in a Synod held in the same City, both confirm'd these Decrees; and condemn'd the Protestants Opinion, ⁽²⁾ of Justification by Faith alone. The Decrees of these two Councils, are alledged by a Synod at Jerusalem, under ⁽³⁾ *Dositheus*, anno 1672.

ANNO 1668. A Greek Synod at *Leucosia*, Metropolis of Cyprus, profess'd again the same Doctrin ⁽⁴⁾ of Transubstantiation; of the Sacrifice of the Mass, being Propitiatory for the Living and the Dead; of Adoring the Eucharist;

⁽¹⁾ Apud Leonem Allatium : de Consensione perpetuâ Ecclesiæ Occidentalis & Orientalis. lib. 3. cap. 11. §. 1. p. 1066, &c. ⁽²⁾ Ibidem. §. 5. p. 1087. Et in fine tomi ult. Conc. Lat.

⁽³⁾ Apud Arnald. T. 3. p. 701.

⁽⁴⁾ Ibidem. Perpetuité de la Foy, &c. in fine. T. p. 85, 86.

Ch. I. § 2. Case Stated.

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of *Seven Sacraments*; of *Invocation of Saints*; of *Veneration of Holy Images and Reliques*; and of *Purgatory*.

ANNO 1671. *Macarius*, Patriarch of *Antioch*, confirm'd the same Doctrine ⁽¹⁾ of the *Real Presence*; of *Transubstantiation*; of the *Sacrifice of the Mass* for the Living and the Dead; of *Invocation of Saints*; of *Veneration of Holy Images*; of the perpetual *Visibility*, and *Infallibility* of the Church; of *Seven Sacraments*; of *Toby*, *Judith*, *Wisdom*, *Ecclesiasticus* and *Maccabees* being Canonical Books; *Indulgences*; of holy *Pilgrimages*; of *Publick Prayers* in a Tongue unknown to the People. To which his Successor *Neophitus*, anno 1673, in Answer to several Questions propos'd to him, publish'd a like Declaration, of ⁽²⁾ *Communion* being perfect under one kind; of *Adoration of the Eucharist*; of the *Obligation of Monastical Vows*, and *Fasts* commanded by the Church; of *Indulgences*; of *Baruth*, *Toby*, *Judith*, *Wisdom*, *Ecclesiasticus*, and *Maccabees* being Canonical Books; of the perpetual *Visibility* and *Infallibility* of the Church.

ANNO 1672, *Dositheus* Patriarch of *Jerusalem*, with a Synod in which he presided, asserted, against the *Calvinists*, our Doctrine of ⁽³⁾ *Seven Sacraments*; of *Images and Reliques of Saints*; of *Prayers*, *Alms*, and *Sacrifice for the Dead*; of *Transubstantiation*. And affirms that the opposite Tenets are rejected not only by the *Greek Church*, but also by the *Nestorians*, *Armenians*, *Cophes*, *Syrians*, and *Ethiopians*. The Empire of *Russia*, in all these Points, agrees with the Church of Con-

⁽¹⁾ Ibid. T. 3. p. 724, &c. ⁽²⁾ Apud Arnald. p. 744 &c. ⁽³⁾ Apud eundem p. 697, & seq.

Stantinople. I could add other most Authentick Testimonies, to shew the Doctrine of the Eastern Churches; as of *Dionysius* Patriarch of *Constantinople*, and *Paisius* the Patriarch of *Alexandria*, with thirty six Bishops, anno 1672; of the Churches of *Archipelago*, anno 1671; of Seven Oriental Archbishops, in the same Year; of *Cruciador*, Patriarch of the *Armenians* in *Cilicia* and *Palestine*, with his Bishops, Doctors, and Priests, anno 1672; of the *Armenians* of *Ispahan* and *Persia*; and of *Gaspar*, Superior of the *Armenians* in *Egypt*; of *Matthew*, Patriarch of the *Cophes* of *Egypt*, *Ethiopia*, &c. and of *Jeremy*, Patriarch of *Constantinople*, to the Protestant Divines, anno 1576. But these are sufficient.

Luther set
up a new
Communi-
on.

Thirdly, CONCERNING *Luther's* Separation, both Churches may be presum'd to Agree, First, That *Luther* and his Followers, when they separated from *Rome*, did not embrace the Communion of any pre-existent Church, then present in the World, which could pretend to a visible Succession of Pastors, from the Apostles Time. Secondly, That, as in the last Thousand Years, there were no *Quakers* heard of, till about threescore Years since, that is, till the Year 1650. So we do not find in any History, that 200 Years ago (unless you will say that *Papists* are *Protestants*) there was either Kingdom, Province, Diocess, Parish, Pastor, or any visible known Society, that was *Protestants*, *Presbyterians*, or *Anabaptists*; or had been in the Thousand Years last past.

LUTHER, in the Preface to his Works, says, *In the beginning, I was alone*, *Primò solus eram*. And in his Preface, *de abrogandâ Missâ privatâ*,
(*) *Wish*

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(¹) *With how many Medicines, says he, and powerful Evidences of Scripture, have I scarce yet settled my Conscience, to be able alone to contradict the Pope, and to believe him Antichrist; the Bishops, his Apostles; and the Universities, his Stews? How oft did my Heart tremble, and reprehend me, by objecting their strongest and only Argument; Art thou only Wise? Do so many and all Err?*

So Calvin, Epist. 141. We have been forced to break off from the Communion of the whole World; A toto mundo discessionem facere coacti sumus. And thence concludes; it is *Absurd*, that in the very beginning they should fall into Pieces, and break off from one another.

EVEN Mr. Chillingworth, altho' he is willing to suppose, (²) Chap. 5. §. 35. that there were some Persecuted and Oppress'd, Maintainers of the Truth, in the Days of our Forefathers; and not only such as dissembled their Opinions, and lived in Our Communion; Yet, this Answer, says he, I am content you shall take no Notice of. And §. 55. pag. 261. As for the External Communion of the visible Church, we have without Scruple formerly granted that Protestants did forsake it; that is, renounce the Practice of some Observations, in which the whole visible Church, before them, did Communicate.

NEITHER does Mr. Chillingworth except against the Testimonies of Protestants, quoted by

(¹) Quot Medicamentis, quàm potentibus & evidentissimis Scripturis, meam ipsius Conscientiam vixdum stabilivi, ut auderem unus contradicere Papæ, & credere eum esse Antichristum; Episcopos, ejus esse Apostolos; Academies, esse ejus Lupanaria? Quoties mihi palpavit tremulum Cor? & reprehendens objecit eorum fortissimum & unicum Argumentum; Tu solus sapias? Totne errant Universi? (²) *Religion of Protestants*, p. 254.

Charity

Charity Maintain'd, Ch. 5. §. 12. who even glory in Luther's Separation from the whole World. If there had been right Believers, who went before Luther in his Office, there had then been no need of a Lutheran Reformation, says a Learned Protestant, ⁽¹⁾ *Georgius Bilius*. It is ridiculous to think, says ⁽²⁾ Another, that, in the time before Luther, any had the Purity of Doctrine; and that Luther should receive it from them, and not they from Luther. And *Chillingworth*, speaking of the Time before Luther, and whether Christ had then a visible Church, or not; we acknowledge, says he, §. 27, p. 253. a Church there was; corrupted indeed Universally. And §. 47. pag. 259. We say, the whole Church being Corrupted, some Parts of it might, and did reform themselves; though they separated from the External Communion of the other Parts, which would not reform. Which is evidently to own, that Protestants are a *New-raised Communion*. And that, in this Sense only, they did not separate from the Outward Communion of the whole Church, that they did not separate from themselves.

FOR this *Charity Maintain'd*, ch. 5. §. 9. out of Mr. *Brereley*, produceth Words, own'd by Mr. *Chillingworth*, of other Considerable Protestants; As of *Jewell*, *Apolog.* 4. ch. 4. *Divis.* 2. and in his Defence, anno 1571. pag. 426. The Truth was unknown at that Time, and unheard of, when Martin Luther and Ulderick Zuinglius, first came unto the Knowledge, and Preaching of the Gospel.

OF *Perkins*, in his Exposition upon the Creed, pag. 400. We say, that before the Days of Luther, for the space of many hundred Years, an universal A-

⁽¹⁾ In *Augustanæ Confessionis*, Art. 7. p. 137. ⁽²⁾ *Benedictus Morgenstern. de Ecclesiâ*, p. 145.

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pestacy overspread the whole Face of the Earth; and that Our Church was not then visible to the World.

OF Napper, upon the Revelations, Prop. 37. pag. 68. From the Year of Christ three hundred and sixteen, the Antichristian and Papistical Reign hath begun, reigning Universally, and without any debatable Contradiction, one thousand two hundred sixty Years; that is, till Luther's Time. And in Chap. 11. pag. 145. The Pope and Clergy have possess'd the outward visible Church, even one thousand two hundred and threescore Years. And pag. 191. The True Church abode Latent, and Invisible.

BUT why did these, and so many other Protestants grant, there was no visible Church of Protestants for many Ages before Luther? Because, says Chillingworth, Chap. 5. §. 13. pag. 247. they were convinced by all manner of Evidence, as Scripture, Reason, and Antiquity, that all the visible Churches in the World, — had degenerated from the Purity of the Gospel of Christ. At least it is Evident, Protestants would never have writ in this Manner, if (upon their Separation from Rome) they had Incorporated themselves, into the Communion of any Ancient visible Church of Christians, whatsoever.

IT is then Undeniably True, what Charity Maintain'd says, chap. 5. §. 12. that Luther and his Followers, not only opposed the Doctrine of the Church in Communion with the See of Rome, in which they had been Christen'd: but that Universally they withdrew their Obedience from the Prelates; they left Participation in Sacraments, and changed the Liturgy, or Publick Service, of whatsoever Church then Extant. And that in the End of the XV. Century, there was not any visible Church in Being,

C

with

with which a Protestant would have ventur'd to Communicate in her Publick Liturgy, and Doctrine.

Now that Luther's Reformation, was far from being an Effect of pure Zeal, we may learn from what he says, *Of Communion under Both Kinds*,
 Tom. 2. * lib. de Formulâ Missæ, If the Council should Decree
 fol. 386. this, least of all would we then use both Kinds; yea rather in spite of the Council and the Decree, we would use either but One kind only, or Neither, and in no case Both. And upon what Motives King Henry VIII. departed from the Communion of the See of Rome, and begun the Schism, I have no heart to rip up. The World knows, it was not upon any Zeal for Reformation.

Fourthly, BOTH Churches doubtless Agree in this. First, That Martin Luther was not the first, that undertook to Reform the Faith of the Church of Christ; it having been Reform'd by some or other, in every Century, since the Apostles. Secondly, That all the Ancient Reformers of it (mention'd by St. Irenæus, St. Epiphanius, and St. Augustin) were Hereticks. It was Reform'd, whilst the Apostles lived, by Cerinthus, and the Ebionites, not to mention others. In the second Century, by Valentinus, and the Montanists. In the third, by the Manichees, Sabellians, and Novatians. In the fourth, by the Arians, and the Donatists. In the fifth, by Nestorius, and Eutyches, &c.

All ancient
 Reformers
 were Hereticks.

Fifthly, BOTH Churches commonly Agree, that Those, who are in Communion at present with the See of Rome, are also in the Communion of the visible Church of Christ. He promised to be with his Apostles teaching all Nations, to the End of the World. Which seems to import, that his Church shall be always Visible. If so;
 No

No Communion, that is *Newly rais'd*, can be the *whole* present Church of Christ. The most it can pretend to, is only to be a *Part* of it. Neither can *Rome*, for pretended Errors, be *Un-Church'd*, but the *Eastern* and *Southern* Churches, for the same Errors, or greater (as *Greeks*, *Russians*, *Armenians*, *Cophes*, or *Egyptians*, *Abyssines*, or *Ethiopians*, &c.) must of necessity, fall under the like Censure. This obliges *Protestants* to grant, that *Roman-Catholicks* are *Members of the Visible Church of Christ*. But the Church in Communion with the See of *Rome*, cannot possibly think more favourably of *Protestants*, than She hath always done of so many others, both *Ancient* and *Modern Reformers* of her Faith; that is, She cannot (as long as they remain in a Separate Communion from Her) grant them to be any Part of Christ's visible Church.

I should be sorry to find that either Mr. *L.* or any one for him, should Contest all or any one of the Articles hitherto express'd, as Agreed upon betwixt us. For, I do not well see how such an Attempt should be undertaken, with any other Design, by Persons of Erudition, but only of Deceiving and Deluding Ignorant Souls: And I hope the Cheat is too gross, to be apprehended; since *Luther's Revolution* (which occasion'd the late *Reformation*, and so many other *New-rais'd* Communions) will stand upon *Record*, and be known to all the Learned World, as long as History and Monuments remain.

Lastly, I think, we may very well suppose, there are *Three* other Points, in which both Churches are Agreed.

THE First is, that, If the Church of Christ be always and only visible in one Communion; then Protestants, being a New-rai'd Communion (having within it self no Succession of Pastors, from the Apostles time) are neither the Church of Christ, nor any Part of it.

THE Second is, that, If Christ committed the Government of his whole Flock to St. Peter and his Successors; and these de facto be no other than the Bishops of Rome: then Protestants (as long as the Division remains betwixt them, and the Church Communicating with the See of Rome) are not in the Flock of Christ.

*THE Third is, that, If the visible and standing Church of Christ in all Ages, Committed to St. Peter, be Infallible, in proposing all reveal'd Truths to her Children; then Protestants must, of necessity, be involv'd both in *Hereſie* and *Schiſm*. In *Hereſy*, because the Decree of the second Nicene Council, anno 787 (for the Veneration of Images of Christ and his Saints) before *Luther's* Separation, was Universally received and practised, both by the *Latin* and *Oriental* Churches; or, as our Homily-Book expresseth it, by *all Christendom*, and had been so for **eight hundred Years and more**. In *Schiſm*, because then our pretended *Errors*, will be found to be reveal'd Truths; and their Separation, Groundless.*

AGAIN, If the True Church of Christ upon Earth be only in One Communion, under the Spiritual Government of St. Peter and his Successors; it follows, that, As all Men, to whom the Gospel is duly Preach'd, are obliged to be Christians; So are all Christians obliged, to be enrolled in that Communion; and cannot be Saved out of it, unless they be excused by invincible Ignorance.

Ignorance. For, what *Christian* does not ly under a very great Obligation of professing *Christ*, and of being a Member of his *Church*?

§. III.

The Plea of the Church of England.

1. **T**HE Church, in Communion with the See of *Rome*, having been, anno 1520, the visible Church, in which the first Protestants were Christen'd, and from whose Communion they first broke off; *The Reformation* cannot be justified any other way, but by Accusing the Church of *Rome* of *Errors*, which she made the Condition of her Communion; as, the holding of *Transubstantiation*, *Invocation of Saints*, *Veneration of Holy Images*, and *Reliques*, *Praying for the Dead*, the *Supremacy of the Pope*.

2. **B**UT, are these supposed *Errors*, against the *Fundamentals of Religion*? Are they against *Faith*? Or, in themselves *Damnable*? Concerning *Fundamentals*, Dr. *Potter* tells us, p. 63. *The most necessary and Fundamental Truths which constitute a Church, are on both Sides unquestion'd.* Concerning *Faith*, Mr. *Stillingfleet* assures us, in his *Rational Account of the Grounds of Protestant Religion*, p. 54. That the Church of England makes no *Articles of Faith*, but such as have the *Testimony*, and *Approbation of the whole Christian World of all Ages*, and are acknowledg'd to be such by *Rome* it self. So *Monfr. Daillie*, in his *Treatise of Faith founded upon the Scripture*, informs us, that, Tho they do not hold all our *Opinions*, yet we hold all their *Articles of Faith*. And concerning *Errors, Destructive of Salvation*, Mr.

Thorndike, in Epilog. p. 146, says, *I must, and do freely profess, that I find no Position necessary to Salvation prohibited, none destructive to Salvation, enjoin'd to be believ'd by the Church of Rome.* And in his *Treatise of Just Weights and Measures*, ch. 2. *Let not them who charge the Pope to be Antichrist, and the Papists Idolaters (as Mr. L. pretends. p. 155, 156, 157, 160.) lead the People by the Nose, to believe, that they can prove their Supposition, when they cannot.*

3. BUT of what kind soever you suppose them; *Plausible Arguments from Scripture* it self (which scarce any *Heresy* hath ever wanted) will not be enough to justify the Reformation, Nothing less than *Undeniable Evidence*, can do the work. For, unless it be *Evident*; that the Church in Communion with the See of Rome exceeded her Power, when she prescrib'd the Terms of her Communion; it is *Evident* the Reformation was a *Rebellion*; and that the Continuing in it, is only a Continuing in the same *Rebellion*. Upon this Foot, *St. Augustin*, after his Conversion from the *Manichean Heresy*, to the *Catholick Church*, required of the *Manichees Undeniable Evidence*, or a *Truth so Manifest, ut in dubium venire non possit*. To that he promises to Submit; and to nothing else, against the Motives of *Credibility*, which held him in the *Catholick Communion*. As we shall see hereafter.

§. IV.

What is now meant by the Church of Rome.

1. **M**R. L. p. 21. lets his Reader know, out of *Du Pin*, with some concern, that formerly even the *Latin Church*, had not the Name of the *Church of Rome*. It is true, says *Du Pin*, that at present the Name of the Church of Rome, is given to the Catholick Church; and that these two Terms, pass for Synonymous. But in Antiquity no more was intended by the Name of the Church of Rome, than the Church of the City (and Diocess) of ROME; And the Popes, in their Subscriptions, took simply the Quality of Bishop of Rome. From whence Mr. L. concludes, p. 25. It has been shewn (out of *Du Pin*) that the Church of ROME, hath no Right to the Title of the Latin Church it self, far less of the Universal.

I Answer, 1. What *Du Pin* here says, is very true. 2. What Mr. L. infers, is also true (understanding the *Church of Rome* as he does) but nothing to the purpose. For did ever any Catholick imagine, that the City (or Diocess) of Rome, and its Bishop, were either the Latin or the Universal Church? Must *Du Pin* be our Monitor for this? But we say, with *Du Pin*, that now these words the *Church of Rome*, are often taken for the whole Church in Communion with the See of Rome, which comprehends Italy, with the Neighbouring Islands, France, Spain, Portugal, and the Catholicks all over the World. 3. I desire to know, whether Mr. L. in his *Case Stated*, takes these words the *Church of Rome*, for the whole Church in Communion with the See of Rome, or not.

If Mr. L.

means only

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state his

If he does, he must not quarrel with us ; and he must know, that in this Sense, *the Church of Rome*, (before *Luther's Disputes*) was the *Latin Church* and *more* : and if the Church of Christ be only in one Communion ; it both was, and is still the *Universal Church*. *If he does not* : he must begin again, and *Re-State* his Case. For *Rome* it self will tell him, that Men may be saved beyond the *Alpes* ; that the Inhabitants of *Rome*, are a small Part of the Catholick Church ; that it is not an Article of our Faith, that they are Infallible. And as I cannot but apprehend, that *Mr. L.* always takes *the Church of Rome* in this manner : So he puts *the Church in Communion with the See of Rome*, that is, the *Catholick Church*, out of any *Danger* of being hurt with his Arguments.

§. V.

What may be alledg'd in Defence of the Church in Communion with the See of R O M E.

First, **B**ESIDES the Arguments of each particular Controversy, and what will be mention'd hereafter, Six or Seven things may be offer'd here. *First*, Notwithstanding the *Divisions* of Christians, which have been extremely Numerous ever since the Apostles Time ; yet the H. Fathers had never any other Idea of the Church of Christ, but that it was only in *One Communion*. So that, if Christ hath promised to be always with the Pastors of *His Church*, teaching all Nations ; no *New-raised Communion*, can be any Part of it.

Secondly,

Secondly, THAT such, as either by *Obstinacy*, or a *Criminal Neglect*, are hinder'd from being in the out-ward Communion of the visible Church of Christ, cannot be Saved.

Thirdly, THAT Christ, after his Resurrection, committed the Spiritual Government of his whole Flock to S. Peter, and to those whom the Church should nominate after S. Peter's decease, to succeed him in that great Charge: and that these, *de facto*, are the Bishops of ROME.

Fourthly, THAT the visible Church of Christ, in Her Pastors, is the best and surest living Judge of Controversies of Religion: and that according to the Promise of Christ, She neither hath, nor ever will Err in deciding them.

Fifthly, THAT as the Council, in the Apostles time, concerning the necessity of Circumcision, Act. 15. ver. 28. said, *It seem'd good to the Holy Ghost, and to Us*: So any Lawful Council delivering that Faith, which the Church antecedently held, or afterwards professes, may truly say, *It seem'd good to the Holy Ghost, and to Us*.

Sixthly, THAT Protestants are highly blameable, for renewing Controversies decided by the Catholick Church, many Years, or Ages before Luther was born. The Question concerning the Pope's Supremacy, had been decided in the Council of Florence, anno 1439. by the joint Consent of Greek and Latin Prelates; as well as in the (1) IV Lateran Council, under Innocent III, Three

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stants have
renew'd
Contro-
versies,
long before
decided.

(1) Anno 1215. Cap. 5. To. 11. Conc. Lab. p. 153. B. C. Sacra universali Synodo approbante sancimus, ut post Romanam Ecclesiam, quæ disponente Domino super omnes alias Ordinariæ potestatis obtinet Principatum, utpote Mater universorum Christi fidelium & Magistra; Constantinopolitana primum, &c. locum obtineant.

hundred Years before the Disputes of *Luther*. With the Approbation, says Innocent III. of the Holy General Council, we Decree, that, after the Roman Church, which by Christ's disposal hath the Primacy of an Ordinary Power above all other Churches, as the Mother and Mistress of all the Faithful; the Church of Constantinople, shall have the first Place; that of Alexandria, the second; that of Antioch, the third; that of Jerusalem, the Fourth.

So the Question of Transubstantiation was decided, not only by a Council at *Constance*, anno 1415. Sess. 8. and by the IVth, now mentioned in the *Lateran* Palace, anno 1215. cap. 1. but also (when first opposed by *Berengarius*) by almost innumerable Councils, above four hundred years before *Luther*. By a Council at *Rome* under *Leo IX.* anno 1050; by a Council at *Vercelli*, and another at *Paris* thesame Year; by a Council at *Tours*; an. 1055; by one at *Rome* of 113 Bishops, an. 1059; by one at *Roan* in the presence of *William* the Conquerour, anno 1063; by a Council at *Poitiers*, 1075; by a Council at *Rome*, anno 1078; and another in the same City, anno 1079.

IN the Council at *Roan*, anno 1063. the Definition runs thus: (1) *With our Hearts we believe, and with our Tongues we confess, that the Bread up-*

(1) Edit. Mabil. Corde credimus, & ore profiteamur, panem, in mensa Dominica propositum, panem tantum esse ante consecrationem; Sed ipsa consecratione, ineffabilis potentia Divinitatis, converti naturam & substantiam panis, in naturam & substantiam carnis: carnis vero non ullius alterius, sed illius, quæ concepta est de Spiritu Sancto, nata ex Maria Virgine.— Similiter vinum, quod aquæ mixtum in Calice sanctificandum proponitur, verè & essentialiter converti in eum sanguinem, qui per lanceam militis de vulnere Domini lateris, in Redemptionem mundi, feliciter emanavit.

on our Lord's Table, is only Bread before Consecration; but that the Nature and Substance of Bread is, at the very time of Consecration, by the unspeakable power of God, changed into the Nature and Substance of that Flesh, which was born of the Virgin Mary.— And that the Wine, which is mixt with Water in the Chalice, is truly and essentially changed into that Blood, which mercifully flowed for the World's Redemption, from the Side of our B. Saviour, when wounded by the Soldier's Lance.

In the Roman Council, anno 1079, Berengarius thus retracted his Errour. (1) *I Berengarius with my Heart Believe, and with my Tongue Confess, that the Bread and Wine, which are placed upon the Altar, are, by the mystical Prayer and Words of our Redeemer, Substantially changed into the true, proper and life-giving Flesh and Blood of our Lord Jesus Christ.*

Lastly, Berengarius's Errour was condemn'd by a Council at Burdeaux, anno 1080. and by a numerous Council at Placentia, anno 1094. of the Bishops of Italy, Burgundy, France, Bavaria, Germany, and other Places. Wherein it was defined, (2) *That Bread and Wine, when they are Consecrated upon the Altar; are truly and essentially changed into the Body and Blood of our Lord.* And Lanfranc (Archbishop of Canterbury) writing at the same time against Berengarius: Ask, (3) says, he

(1) *Ego Berengarius corde credo, & Ore confiteor, panem & vinum, quæ ponuntur in Altari, per mysterium sacre Orationis & verba nostri Redemptoris, Substantialiter converti in veram, & propriam, & vivificatricem carnem & sanguinem Domini nostri Jesu Christi.* (2) *To. 10. Conc. Lab. p. 503. viz. Quod panis & vinum, cum in Altari consecrantur, non solum figuratè, sed etiam verè & essentialiter in Corpus & Sanguinem Domini convertantur.* (3) *Lib. de Corpore & Sanguine Domini: Interroga Græcos, Armenos, cujuslibet Nationis quoscunque Christianos homines, uno ore hanc fidem se testabuntur habere.* the

the Greeks, the Armenians, or any Christians of what Nation soever, and they will all with one Voice Acknowledge, that this is their Faith.

And that Lanfranc here said nothing but truth of the Greeks, and other Eastern and Southern Churches, plainly appear'd by several Instances, both before the Reformation, and since. As when the Confession of Ausburg, done into Greek by Paulus Dolscius, was first sent by the Lutherans to Josaphat, Patriarch of Constantinople; and in the years 1574, 1575. (in six Copies more) to Jeremie, Patriarch of the same See: and that Cyrillus Lucaris, by setting up Calvinism, let them know the Doctrine of the Reformation.

JEREMIE's Answer was, (1) The Catholick Church holds, that after Consecration, the Bread is changed into the very Body of Christ, and the Wine into his very Blood, by the power of the Holy Ghost. And in the Greek Council at Constantinople, anno 1639. (2) Anathema to Cyrillus, teaching and believing that the Bread and Wine, by the Blessing of the Priest and the Holy Ghost, is not changed into the true Body and Blood of Christ.

So the Question of Purgatory, was decided near one hundred years before Luther, by the Greek and Latin Church, in the Council at (2) Florence. And the Question of Images, in the Second

(1) Respons. 1. ad Witembergenses, Cap. 10. Δοξάζει κα-
θολικὴ ἐκκλησία, ὅτι μετὰ τὴν ἁγιασμὸν ὁ μὲν ἄρτος με-
ταβάλλεται εἰς αὐτὸ τὸ σῶμα τοῦ Χριστοῦ, ὁ δὲ οἶνος εἰς αὐτὸ
τὸ αἷμα διὰ τοῦ πνεύματος ἁγίου. (2) Κυεῖλλον δογμα-
τίζοντι καὶ πιστεύοντι, μὴ μεταβάλλεσθαι τὸ ἐπὶ τῇ προσέτι-
σιν καὶ ἐπὶ τῷ οἶνῳ, διὰ τὴν τοῦ ἱερέως εὐλογίαν, καὶ πνεύ-
ματος ἁγίου ἐπιφοίτησιν, εἰς ἀληθινὸν σῶμα καὶ αἷμα Χρι-
στοῦ. — Ἀνάθεμα. (3) In Definitione Fidei, T. 13. Conc.
pag. 515. B. D.

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Council at *Nice*, above seven hundred years before him.

So the Books of *Toby*, *Judith*, *Wisdom*, *Ecclesiasticus*, and *Maccabees*, were acknowledged to be Canonical Scripture, by the ⁽²⁾ *Roman*, and ⁽³⁾ *African Church* above a thousand years before the Disputes of *Luther*.

Seventhly, As *Apostolical Tradition*, is sufficient for the Conveyance of Scripture to us: For the particular and just Number of such Books [of Scripture]—we have no better, nor no other External Rule to guide us, than the constant Voice of the *Catholick and Universal Church*, as it hath been deliver'd to us upon Record, from one Generation to another, says ⁽³⁾ *Dr. Cosins*; So it may be sufficient, to convey certainly to us the Sense of it, and Reveal'd Truths; as the *Blessed Trinity*; the Number of Sacraments instituted by Christ; what the *Apostles* Believ'd and Practiced concerning the *Blessed Sacraments*, and the Subordination of inferiour Clergy to Bishops. For *Apostolical Tradition*, the Scripture it self is plain: Therefore, Brethren, stand fast, and hold the Traditions which you have been taught, whether by Word, or our Epistle, says *S. Paul*, 2 *Thess.* 2. ver. 15. On the other side, The Scripture no where tells us, that all reveal'd Truths of *Christian Religion*, are Evidently set down in the Scripture: or, that all things necessary to Salvation are evidently contained in it: Tho' all Protestants whatsoever, if we believe ⁽⁴⁾ *Mr. Chillingworth*, Protestants unanimously profess and maintain it; and he makes

Security,
according to
Mr. Chillingworth.

⁽¹⁾ *Innocentius I.* in Epist. ad *Exuperium*, anno 405, To. 2. Conc. p. 1256. D. E. ⁽²⁾ Conc. *Carthag.* III. anno 397. Can. 47. To. 2. Conc. p. 1177. A. ⁽³⁾ *Scholastical History of the Canon of Scriptures*, Chap. 1. §. 8. Edit. Lond. 1672. ⁽⁴⁾ *Preface to Religion of Protestants*, § 38.

it

it ⁽¹⁾ not only the Corner-stone, or Chief Pillar, but even the Basis or adequate Foundation of his Answer, That the Religion of Protestants, is a Safe way to Salvation. Is not this manifestly to Build the Security of Protestant Religion, upon a Principle of Sand? For, why are Protestants Secure? Because they say, they believe nothing, but what is Evident in Scripture? and where does the Scripture allow this? No-where.

(1) Ibidem *So the VI. of the 39 Articles of Scripture.*
 " Whatsoever is not read therein, nor may be prov'd
 " thereby, is not to be required of any Man, that it
 " should be believed as an Article of the Faith, or be
 " thought requisite or necessary to Salvation.

§. VI.

A short Digression, relating to the Second Paragraph, pag. 9, &c.

1. **S**INCE I writ this, I met with a Passage in Mr. L's Treatise of *Private Judgment and Authority*: where he says thus of the Presbyterians, p. 222. *The Dissenters have no Commission, nor Succession to shew: They have thrust themselves as Guides upon the Road towards Heaven, upon their own Heads, not above 150 Years ago: in utter Contempt and Opposition to all the Guides of God's Appointment, from the Days of the Apostles. From hence he evidently concludes, They have no Authority at all, either to Preach the Word, or to Administer the Holy Sacraments which God has Instituted, or to Bless in his Name. But what he says of Protestants, is more surprizing.*

2. **THE**

Ch. I. § 6. Case Stated.

31

2. *The Church of England*, says he, *shews her Commission to be a Guide upon this Road to Heaven, deriv'd by Succession from the Apostles.* How by Succession? 1. As there were no **Presbyterians**, much above 150 Years since; So 200 Years ago, there were neither **Presbyterians** nor **Protestants**, in any Part of the Christian World. 2. Since the Question is only concerning the Church of *England*, it is Matter of Fact, that all the Bishops in *England*, for nine hundred Years together, were in Communion with the See of *Rome*, in Sacraments, Doctrine and Practice; in Monastical Vows, in Praying for the Relief of the Dead, in Invocation of Saints, in Adoring the *Blessed Sacrament*, in receiving the Definitions of Former Councils for Transubstantiation, the Veneration of Holy Images, and the Pope's Supremacy. *Those very Points*, says Bishop *Bramhal*, in his Reply to the Bishop of *Chalcedon*, p. 263, which Pius IV. comprehended in a New Symbol or Creed, were obtruded upon us before by his Predecessors, as necessary Articles of the Roman Faith, and required as necessary Articles of their Communion. This is the only Difference: that Pius IV. dealt in gross, his Predecessors by retail: They fashion'd the several Rods, and He bound them up in a Bundle. 3. If Dissenting Brethren, as *Presbyterians*, *Independents*, *Quakers*, be of a different Religion from the Church of *England*, and have no Commission nor Succession from the Apostles by her: the Reformation, was properly a Change of Religion; and consequently the Church of *England* has neither Commission, nor Succession from the Apostles, by the Church Communicating with the See of *Rome*. Who then were the Predecessors,
of

of Bishop *Cranmer*, and of the other Protestant Bishops, in all the Episcopal Sees of *England* after him, founded before the Reign of King *Edward VI*? 4. As *Luther*, and the first Protestants in *Germany*, were all *Excommunicated* by the Church in Communion with the See of *Rome*: So all the first Protestant Bishops in *England* were *Excommunicated*, and by consequence *Degraded*, by Her. Therefore they have no

*Mr. L. of Commission from Her, " * either to Preach, or the Pref- " to Ordain, or to Sign and Seal the Covenant byterians, " which God has made with Man, in the Holy p. 222. " Sacraments of his Institution, or to Bless in " his Name. But they have thrust themselves " as Guides upon this Road, of their own " Heads, not yet two hundred Years ago, in utter Contempt and Opposition to all the " Guides of God's Appointment, from the " Days of the Apostles. This Honour they " have taken to themselves, which the Apostle " says (*Hebr. 5. v. 4.*) *No Man can take to himself, but he that is called of God, as was Aaron.* Besides that, they have not yet proved even the *Validity*, of their first *Ordinations*: Much less their *Commission*, for the Exercise of them. Which, being held only from the *Crown*, is Essentially Null.

3. If you tell me, that every National Church may Reform her self: I Answer, 1. As no Man can *Ordain* himself, or make himself *Elder*, than he really is; so no Communion, that is Newly-rai'd, can either give it self a *Pastoral Commission*, or *Antiquity*; Much less can it have a *Pastoral Succession* from the Days of the Apostles; or a *Pastoral Commission* from those, by whom all its Pastors are *Excommunicated* and *Degraded*,

ded, for renewing *Controversies* long before decided by the Catholick Church. 2. The Scripture gives no Power to *National Churches* to reform themselves, more than it gives to every *Diocese* or *Parish*. *National Churches*, as such, are not of Divine or Apostolical Institution; as *Parishes* and *Dioceses* are. St. Paul and St. Barnabas went, *Act. 14. ver. 23*, *ἡγορεύσαντες πρεσβυτέρους καὶ ἐκκλησίαν*, *Ordaining Priests in every Church*; for so the Greek signifies. As *Bishops* are mention'd, *Phil. 1. ver. 1. Tit. 1. ver. 7. and 1 Tim. 3. ver. 2.* But the Union of Bishops into a *National Church*, is a Point of Human Institution only. 3. Reformation is either of *Faith, Discipline, or Manners*. As to the *First*, it was never Lawful for any *Nation*, to Reform the Belief of the Catholick Church. And what Person, or Nation soever call'd any thing in Question, which She had Judg'd to be a Reveal'd Truth, was in all Ages condemn'd of *Heresy*. As to *Discipline*, every *National-Church* may make Choice of that, which is most suitable to the Place; provided it may be done, without Breaking off Communion with the Rest of the Church: For the losing of Catholick Communion, would be a much Greater Evil, than any Advantages of Ceremonies, and Discipline can recompense. As to *Manners*, in which neither the Church's Perswasion, nor Discipline is alter'd, a *Reformation* is highly Commendable. And in this every Private Christian, as well as every Nation, *Diocese*, or *Parish*, is concern'd. But this is nothing to that *Reformation*, which Mr. L. must justify, to make *Protestants* secure of their *Salvation*.

CHAP. II.

General Remarks on Mr. L's Performance.

L. P. 190.



E says, his Design was only to give a Summary View of the Heart of the Cause, without Excursions; and rather to State the Case,

than to Argue upon it. Let us see with what Justice, Charity, and Truth he hath done it.

Of the Li-
11787.

II. P. 2. H E tells his Lordship, that *Invocation of Saints; Prayers for Souls out of Purgatory; Publick Prayers not in the vulgar Tongue; Giving of the Sacrament in one kind; Pictures or Images of God in the Church; and Elevation of the Host,* are all the Differences betwixt your publick Office and ours. If this be true, First, Protestants Adore the Host: which he accounts amongst the Dregs of Popery, p. 109. Secondly, They offer it as a *Propitiatory Sacrifice*, for all the Sins of the World; as the Priest does *pro nostrâ & totius mundi Salute*. Thirdly, The *Offertory*, and most of the Canon of the Mass, might have been retain'd in the *Common-Prayer Book*; as well as the *Epistles, Gospels and Prayers*. Fourthly, The *Sermon*, is a Considerable part of the *Publick Office*, which, in our two Churches, are very different. For, does Mr. L's Lord commonly

Of Tran-
substantia-
tion.

hear in his Communion, that *Transubstantiation* is a meer School-nicety, transform'd into an Article of Faith, by the Council of Trent, p. 141. For which there is no Argument in the World, but an un-intelligible Jargon of Metaphysicks, p. 150. So
that

that if Transubstantiation be true, there is nothing else in the World true, but it, p. 145? That the Holy Scripture, and the Legends, have the same Foundation in the Church of Rome, that is, her Authority; Therefore the Common People believe them both alike, and the Men of Sense believe neither, p. 159? That the Pope is the Fore-runner of Antichrist, p. 197? That the Church of Rome hath corrected, and alter'd the Fathers: and that the Scriptures had been purged too, but that they are so common in the Hands of Protestants, that it could not be done without manifest Detection, p. 131, 132? That, with us, Images and Reliques are strictly and properly means of Grace, p. 113? And that we have Ten thousand Sacraments, of our own Invention, p. 160? That Supremacy is the only Article in our Creed, to be believ'd explicitly: as for the others, Implicit will do for them all; that is, it is no matter, whether we believe them, or not, so the Sovereignty of the Universal Bishop be maintain'd inviolably, p. 197, 198? That no Absurdity so great, no Text of Scripture (can be) so full and express, to be too hard for this Infallibility of the Church of Rome, p. 91? That the Remedy we propose, is to shut Reason quite out, to make no more Use of it; to silence, to extinguish it, p. 211? For, all these Modest and Charitable Expressions, coming from the Pen of no less a Man, than Mr. L. why may we not imagine that the same Zeal may also reach the Pulpit, and Edifie the Ignorant with a Learned Declamation, against the Religion of our Fore-fathers?

III. But that they may not all pass unregarded. First, I have already shewn, with utmost Evidence, that Transubstantiation was esteem'd by the Catholick Church an Article of Faith,

Of Legends

many Ages before either the *Council of Trent*, or the *Reformation*: and to this very Day the *Schismatical Churches*, both in the *East* and *South* acknowledge it as such. Secondly, There were *Legends*, as Mr. L. understands the word, that is, *false* and *fabulous* Writings, even in the *Apostles* time; and soon after, under the very Names of the *Apostles*. So *St. Peter* had his *Acts*, his *Gospel*, his *Revelation*, a Book of *Preaching*, and another of *Judgment*: Besides his *Voyages* attributed to *St. Clement*. *St. Paul* had his *Acts*, his *Gospel*, his *Revelation*, his *Letters* to *Seneca*, a second *Epistle* to the *Ephesians*, a third to the *Thessalonians*, a third to the *Corinthians*, and One to those of *Laodicea*; and his *Voyages* with *St. Thecla*. Which (as ⁽¹⁾ *Tertullian* and ⁽²⁾ *St. Jerome* relate) a Priest of *Asia* writ *amore Pauli*, and being convicted by *St. John Evangelist*, of the *Falt*, was degraded for it. *St. John* had also his *Acts*, in which is a Miracle mention'd, of his changing Hay into Gold: Not to speak of Others. But that these old *Legends* had the *Authority* of the *Apostles*; or that those of a late Date, have the *Authority* of the *Church*; is equally true. As to his unworthy *Censure*, of our *Men of Sense* not believing the *Scripture*, I shall only say, that denying the *Apostles* to have been *Infallible*, even in what they writ, is no *Demonstration* of the *Strength* of his *Faith*. Some also think that our *Catholick Ancestors* left greater Marks in our Nation, both of their *Piety* and *Faith*; then have appear'd in it since the *Reformation*. 3. *Corrupting* the *Fathers* is

Of Corrupting the Fathers.

(¹) *Lib. de Baptismo. cap. 17.* (²) *Lib. de Viris Illust. cap. 7.*

(¹) *abo-*

(*) abominable. But that there was nothing of this in the Case, I have one good Witness: If Mr. L. be so. It seems a *Spanish Inquisition*, as he tells us in the Margin, out of their great Care, was for Correcting the *Tables* or *Indexes* of S. *Athanasius*, and S. *Augustin*. And thus he Exposes the Bloody Fact, * p. 131. *Was there ever so shameless a thing done by any Church, as to take upon them to Correct and Alter the Fathers? It is plainly to stifle the Evidence against themselves, and renders every thing at least Suspected, that they quote out of them. And the Scriptures had been purg'd too, but that they are so Common in the Hands of Protestants, that it could not be done without manifest Detection.* What a Transport of Charity was this! But if Mr. L. could find no difference, between the *Catholic Church* and the *Inquisition at Madrid*; 'tis strange he could not discover any, between the *Fathers Works* and their *Indexes*. Or, did he think the *Fathers* writ these? Perhaps so. Just as S. *Paul* writ *Beza's* Notes. However, all that are not absolutely *Illiterate* know, that both the *Greek* and *Latin Fathers*, particularly S. *Athanasius* and S. *Augustin*, are set forth by our *Divines*, with the greatest *Fidelity* that can be. So that Mr. L's *Suspicion* is somewhat like, *Gentlemen, have a Care of the Fathers; They are dangerous Men!* What he says of the *Scripture*, is too foul to be answer'd. Altho I might tell him, that if our Church had been so wicked, as to Corrupt either It, or the *Fathers*; She might have done it Securely, above a *Thousand* years before there were any *Protestants* in the *World* to hinder her. 4. If the Sign of the *Cross* in Bap-

* Borrowing his Rhetorick, from the Author of a Pamphlet call'd Friendly and Sealable Advice to the Roman Catholics, anno 1686 Edit. 4. p. 75.

(*) In Regulis ad Calcem Concilii Trid. impressis, legitur, § 4. In Libris Catholicorum veterum, nihil mutare fas sit, nisi ubi aut fraude Hæreticorum, aut Impergraphi Incuria manifestus Error irrepserit.

tism; *Grace* before, and after Meat; and the *Prayers* of the Church be not *Sacraments*; Mr. L. must rid us of several *Sacraments*, that is, of above nine thousand nine hundred and ninety: a pretty sufficient Number. But this, and the three Following Points came in, I suppose, for the same Reason: Because the *Thoughts* were new, and would make a *Figure*. 5. If the Bishops of *Rome*, since a very little after *S. Gregory's* decease, anno 604, have been the Fore-runners of *Antichrist*; they must, doubtless, have been of the Younger Family. For, *St. John* gave the Title long before to the first Reformers, 1 *St. John*, chap 2. ver. 18, 19. Even now, says he, there are many *Anti-christs*. Whereby we know, that it is the last Hour, *ἔσχατὴν ὥραν*. They went

Trent Ar- out from us, but they were not of us.

Articles, not
to be Con-
tradicted
only.

4. CONCERNING *Articles* of Faith, defined by the Council of *Trent* (which, to Chime with the Apostles Creed, he reckons Twelve; tho' Arch-Bishop *Laud* says we have about an hundred in matters of Doctrine; and if the Scripture and its Parts, be any *Articles* of Faith, or *Reveal'd Truths*, Protestants have above a thousand) he tells us, p. 17. he hath not yet met with any *Roman Catholick*, that was so hardy as to say, that the Belief of all these is necessary to Salvation; only that we should not deny or oppose them, as *Purgatory*, the *Invocation of Saints*, &c.

If so, I may well Conclude, he hath not met with any *Catholicks* yet. The knowledge indeed of all *reveal'd Truths*, is no more necessary for every Man's Salvation, than the knowledge of the whole *Bible*. But, is there no more required for the *Historical Parts* of Scripture, or the *Miracles of Christ*, but only that we should not deny or oppose them? Is no inward Assent to be given, when

when they are duly Proposed? will a respectful Silence be sufficient? or such a *Subscription*, as Protestant Divines are willing to be Content with, for the thirty nine Articles? *We do not look*, (says Bishop Bramhall, in *Schism Guarded*, p. 190.) *upon the Articles of the Church of England, as Essentials of Saving Faith, or Legacies of Christ and his Apostles; but in a mean, as pious Opinions, fitted for the Preservation of Unity; neither do we oblige any Man to believe them, but only not to contradict them.* A Protestant then, according to the Bishop, is not obliged, by the thirty nine Articles, to *believe* a word that Mr. L. says, either against *Purgatory* or *Images*, or the *Invocation of Saints*, or *Transubstantiation*, or the *Pope's Supremacy*.

BUT Catholics must have the Liberty to hold. *First*, That any *reveal'd Truth*, when *duly* proposed, is to be *believ'd*. *Secondly*, That it is then *duly* and *sufficiently* proposed to Men, when God, the Searcher of Hearts, sees that they *ought* to *believe* it; and that they *would*, if they were not *Obstinate*; that is, if they were not wedded to their own Opinion or Prejudice, by an un-reasonable Firmness. *Thirdly*, That *Heresy* (which St. Paul reckons amongst damnable Sins, excluding Men from inheriting the Kingdom of God, Gal. 5. ver. 20, 21.) is nothing else, but an *obstinate* or *wilful Error*, against a *reveal'd Truth*; Or at least, an *obstinate* or *wilful Doubt* concerning it. As *Schism* is an *obstinate* or *wilful Separation*, from the *Communion* of the true Church; and a *Disobedience* to her *Lawful Pastors*. *Fourthly*, That it is a *grievous Sin*, to be either *obstinate* or *Careless* in point of Religion.

5. Pag. 191, HE tells us, that, to have publick Prayers in a Language not understood by

the People, never enter'd into the Head either of Man or Church, since the Creation, except only the Church of Rome. First, Dr. Walton will acquaint him in the *Prolegomena* upon his Polyglot, that whole Churches in the East, have had this Custom. As the Greeks, ⁽¹⁾ cap. 5. §. 1. §. 16. And ⁽²⁾ Jews, Christians, Mahometans, cap. 5. §. 3. See also cap. 13. §. 18. Secondly, To come nearer home, Dr. Heylin will tell him, in his *History of the Reformation*, pag. 128, &c. That, in Queen Elizabeth's Time, the Irish Parliament passed an Act, for the Uniformity of Common-Prayer; with permission of saying the same in Latin, where the Minister had not the Knowledge of the English Tongue. But for translating it into Irish, there was no Care taken. The People are required by that Statute, under several penalties, to frequent their Churches, and to be present at the Reading the English Liturgy, which they understood no more, than they do the Mass. By which means, the Irish were not only kept in continual Ignorance, as to the Doctrines and Devotions of the Church of England: but we have likewise furnish'd the Papists, with an Excellent Argument against our Selves, for having the Divine Service celebrated in such a Language, as the People do not understand. Thus Dr. Heylin. Thirdly, Luther, the Patriarch of the Reformation, thought himself Some-Body. And, he, in the first Part of his Book writ against Carolstadius and the Fanaticks, anno 1525. (*apud Hospin*) grants, that the name of MASS may still be retain'd; and that it is a thing Indifferent, whether it be said in Latin or in the Vulgar

(1) Adeo ut Liturgias Basilii & Chrysostomi, quæ in Ecclesiis publicè leguntur, vulgus non intelligat.

(2) Officia Divina, linguis non vulgaribus hodie celebrantur, apud Judæos, Christianos, & Muhammedanos.

Ch. II. Remarks on Mr. L.

41

Tongue. Posse hoc vocabulum (Missa) in Ecclesiâ Christiretineri.—Liberum quoque esse, sive in vulgari, sive in peregrinâ Linguâ Missam celebrare. And of the Greeks at present, see what was said by Mr. Brerewood, p. 11. And by Macarius, Patriarch of Antioch, p. 13. To which a Learned and Judicious Writer adds, (1) that *Divine Service is Celebrated in the corrupt Chaldee or Syriack, amongst the Maronites, Cophthites, Nestorians, Assyrians or Jacobites, Indians; and in the Greek among the Melchites and Georgians; the Vulgar to all these being Arabick, or to some more Easternly, the Persian Tongue.—And such as have it in the Vulgar; have only what the Church of Rome maintaineth Lawful, and easily indulgeth to several Nations of its Communion: as it did long ago to the Sclavonians, by Pope John VIII. and now of late to the Chineses by Pope Paul V. at the request of the Jesuits.*

6. BUT this might be innocently incurr'd. His Mistake of Bellarmin, and the Canon Law, Of Bellarmin. p. 86. cannot so easily be excused. The Pope, says min. he, will take all any body will give him. He accepted this from Bellarmin; "That, If the POPE
" should command the Practice of Vice, and
" forbid Vertue, the Church were bound
" to believe Vice to be good, and Vertue to
" be wicked, lib. 4. de Rom. Pont. cap. 5. Nay, his own Canon Law saith, that, " If the Pope were so
" wicked, as to carry with him Innumerable
" People by Troops as Slaves to Hell, yet no
" Mortal whatsoever, must presume here to
" reprove his Faults.

(1) *Guide in Controversies. p. 239.*

I Answer, *Parturiunt Montes, nascetur, &c.* As to the First, the Pope neither accepted *Bellarmin's* Gift (that I know of) nor would the Cardinal accept of *M. L's* to him; I mean the foul Idea which the words import, when stript of the Author's Sense. The Cardinal was of Opinion, that *Infallibility*, in matters of Religion, is a necessary Appendix of the Chief Ecclesiastical Superiour: Because, in Spiritual Concerns, he is to be Obey'd: Whether this Reason be good or bad, is not the Question: at least it is *Bellarmin's*. But his Arguing upon it, is quite Different from *Mr. L's* Idea. He says, *lib. 4. de Rom. Pont. cap. 5. (1) It is Impossible the Pope should Command any Vice; for Example, Usury: or forbid any Vertue; for Example, Restitution.* He adds, That it is also Impossible the Church should Err; concerning *Vertue* or *Vice*; and for this Quotes those words of Christ, *S. Joh. 16. ver. 13. When the Spirit of Truth is come, he will guide you into all Truth.* And in the End of this Chapter, cited by *Mr. L.* he proves (2) *The Pope cannot Err by commanding Vice, or forbidding Vertue; because if he did, the Church would also Err against Faith.* So

(1) Non potest fieri ut Pontifex erret præcipiendo aliquod vitium; ut Usuram: vel prohibendo virtutem; ut Restitutionem: quia hæc sunt per se bona, vel mala. Nec potest fieri ut erret præcipiendo aliquid contra Salutem, ut Circumcisionem: — vel prohibendo aliquid necessarium ad Salutem, ut Baptismum, aut Eucharistiam. (2) *Ibidem.* Quod autem non possit Pontifex errare in moribus per se bonis vel malis, probatur. — Quia tunc necessario erraret [*Ecclesia*] etiam circa fidem. Nam fides Catholica docet omnem virtutem esse bonam, omne vitium esse malum. Si autem Papa erraret præcipiendo vitia, vel prohibendo virtutes, teneretur Ecclesia credere, vitia esse bona, & virtutes malas.

that

that if Mr. L. had design'd to give his Reader the true Sense of Bellarmin's words, he should have represented them thus: *If the Pope should command the Practice of Vice (which is Impossible) or forbid Vertue (which is also Impossible) the Church would be obliged (which is another Impossibility) to believe Vice to be good, and Vertue to be wicked.* And here the Reader may please to take Notice, of two or three other Propositions, in this respect, somewhat like that of Bellarmin. *First, If the Scripture should command Vice, and forbid Vertue; the Church would be bound to believe Vice to be good, and Vertue to be wicked. Secondly, That of Christ to the Jews, St. John, chap. 8. ver. 55, If I should say, I know not my Father, I should be a Liar, like unto you. Both which are Impossible. Thirdly, That of St. Paul, 1 Cor. 15. ver. 13. If there be no Resurrection of the Dead, then is Christ not risen, ver. 14, 15, And if Christ be not risen, then your Faith is also vain: and we are found false witnesses of God.*

BUT what he says of the Canon Law, is more intolerable. 1. It is not the Pope's Law he quotes, but Gratian's only; who, in some Cases, may vie with Metaphrastes, and the Legends. 2. His friend Dr. Barrow would have told him, p. 58. That the following words are these, *Except he be catch'd Swerving from the Faith.* So that, If this be the Pope's Law, he grants he is not *Infal-* Of Gra-
tian. *lible* in matters of Faith. Which Mr. L. would have done well to have acquainted his Reader with. Mr. Higden being told, pag. 42. That *not telling the whole Truth, is false Evidence.* But leaving Pope Gratian.

MONSIEUR Veron has the same Justice, p. 182. Of Veron. Veron, says he, in his *Rule of Faith (a Book much ap-
plauded*

plauded in France, and put into English for the Use of the Roman Catholics here) Sets out in the Beginning, with a Definition of the Rule of Faith, of which he makes the first Requisite to be for an Article of Faith, That "it be clearly revealed in Scripture" in exprefs Words, or thence to be deduced by "necessary Consequence. Thus Mr. L. giving us, by a kind of *Leger de Main*, the Sense of the VI. of the 39 Articles; instead of *Veron's*, whose words are these: (1) *The total and only Rule of the Catholick Faith, is "Divine Revelation deliver'd to the Prophets and Apostles, proposed by the Catholick Church in her General Councils, or by her Universal Practice, to be believ'd as an Article of Catholick Faith. Thus Monsieur Veron.*

BUT is it the same thing, to be reveal'd to the Apostles, and to be clearly written by them? Is it necessary, that they writ clearly and in exprefs words, all that they knew and taught? or had they any Command to write at all? Where is it exprest? But *Veron* could not expect more Justice than his Neighbours. However this Learned Man will tell us what to think of *Gratian*.

As for *Gratian's Decrees* (says *Veron*, p. 6.) they can claim nothing of Faith; and the Writer is Subject to many Mistakes, even in the Citation of Authors.

Of taking
up Religi-
on by Edu-
cation.

7. Mr. L. gives us this Principle, p. 37. It is Fact, that the Generality of Mankind do not chuse for themselves, but take their Religion upon Trust, as they are Educated. p. 59. And this is the way of all the Earth. One would be almost tempted to think him no Exception. For pag. 95, 96. Ha-

(1) In English: by E. S. Esq; Paris, anno 1660. pag. 1.

ving once more said, *Do we not see the Generality of Mankind take up their Church, and Religion, just according to their Education*: He presently adds, *My Lord, if you and I had been born and bred in Turkey, we might have been Mahometans. And yet saved too, by un-covenanted Mercy*, p. 39.

OF himself, he must be allowed to think and say what he pleases: But this is dealing a little too freely with his Lordship. For, is *Education*, any Argument of Truth? Am I out of a *Schismatical Communion*, and in a *safe way to Heaven*, because I was told so when I was young? Is the *Nation* free from *Schism*, because my Neighbours, Friends, and Parents are in the same *Communion* with me? Because I go to the *Parish-Church*? Because my *Perswasion* is easy; no need of *Fasting in Lent*, unless I please; no need of *Confessing my Sins*, unless I please; no need of keeping *Vows of Chastity*, or *Religion*, unless I please? Or, because what I *profess*, is settled by the *Civil Government*, and is the prevailing *Religion* of the Place? These, as they are no Arguments at all of being free from a *Sinful and Schismatical Communion* (since they can never be wanting in any *Great Schism*) so they can never Justifie any one, that lets himself be carried down the Stream, by the *unreasonable Prejudices* of his *Education*; and chuses rather to go to *Hell* with his *Friends*, than to go a By-way to *Heaven*.

EDUCATION hath a *strong Influence* upon all the World; and a *dangerous* one, upon the greatest Part of it. But then, all Mankind is under a strict *Obligation* to *Examine* their *Religion*, and the *Bottom* of their Hearts: That is, to weigh and consider *seriously* and *attentively* (according to their *Capacity*, as they will answer it upon their

their *Trials* for *Life* and *Death* Everlasting) their *Desire* of knowing the *Truth*; their *Enquiry* after *Truth*; and the *Reasonableness* of their *Inducements* to the *Faith*, and *Religion* which they profess.

Of Infalli-
bility bar-
ring Exa-
mination. MR. L. is pleased to say, pag. 96. that *Infalli-*
bility bars all Examination; for that implies a
Doubt. And p. 59, speaking of the *Generality*
of the *People*, he says, *Nay, they are forbid to*
Examine, for that implies a *Doubt*. Is not the
Scripture Infallible? And does it hinder any one
of us from *Examining* our *Education*, and how
we came by our *Religion*? Mr. L. shall be Judge,
pag. 210. (in the first Edition, p. 211) The *Pro-*
phet, says he, calls a *due Examination* of these
things, a shewing our selves to be *Men*, *Isa. 46.*
ver. 8. And the *Apostle* gives it the *Character*, of a
Nobleness of Spirit, *Act. 17. ver. 11, 12.*—The
Apostle recommends *Examining* to us, and I will
Conclude with this Advice, *Prove all things*,
1 Thess. 5. ver. 21. If *Examination* implies a
Doubt, Mr. L. not only confesses his *Doubts* of
Faith; but even thinks them *Commendable Qua-*
lities. This it is to be an *Enemy* to the *Schoolmen*,
and to *Metaphysicks*. For, if he had been better
acquainted with these; they would have told
him, we may truly and fully *Examine* (that is,
weigh and consider) those things of which we
have not the least *Doubt*. Even first *Principles*
may be *Examin'd*. As, *Is the whole greater than*
its Part? *Do Equals, after an Equal Addition, re-*
main Equals?

If *Doubting* of *Faith* be a *Commendable Qua-*
lity, why was *St. Peter* reprehended for it, *St.*
Matt. 14. ver. 31? Did *St. Paul* exhort the *Co-*
rinthians to doubt of their *Faith*, when he said,
Examine

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Examine your selves, if you be in the Faith, 2 Cor. 13. ver. 5? Or, did he perswade the *Theſſalonians*, to doubt of *all things*; of *all* reveal'd Religion; or of *any* part of it; of the *Rewards* and *Punishments*, of *Vertue* and *Vice*; of the *Immortality* of the Soul; of the *Existence* of *God*? what is this, but to make *Atheism* and the Word of *God* shake hands upon the Point? So dangerous it is, to fall out with *Metaphysicks*!

It is then the Common Duty of all Mankind, to *Examine* seriously the *Grounds* of their Religion; to see, that they have made the best *Use* of their Reason; that they believe nothing rashly; that *Temporal Interest*, *Honour*, *Convenience*, *Friends*, *Passion*, *Prejudice*, *Education*, or *Neglect*, have no Sway either in Chusing, or in Adhering to what they profess. But those only are to *Doubt* of their Religion, who (after they have made this *Examination*) find they have just *Reason* to Doubt. And, provided they be sincere, humble, and fervent in the *Enquiry*; they need not fear, but *God* will direct them to know his Will, as far as is necessary for their Salvation.

8. BUT *Examination*, says Mr. L. p. 96. brings of private us to private Judgment. It does so. But the Judgment, Church's *Infallibility* and my private Judgment are and *Infallibility*. no more Opposite, than *Scripture* and *Reason*. The Scripture in all its parts is *Infallible*, because it is the Word of *God*. The Church of Christ, in deciding Controversies of Religion, is also *Infallible*, because she is *The Pillar and Ground of the Truth*, 1 Tim. 3. ver. 15. But neither of these two *Infallibilities* can be believed, without a Man's private Judgment (for what is *Believing* but *Judging*?) Neither of them ought to be believed rashly,

rashly, and without Reason; or against *Un-contestable Evidence*; as St. Austin grants, *lib. contra Epistolam Fundamenti*, cap 4. For, there is nothing which a Man ought either to believe, or do, unreasonably. But after I have firmly and reasonably believed the *Infallibility* of Scripture; whilst this Conviction remains, no other *Examination* is necessary of things which are Uncontestably deliver'd in it (how incredible soever they may appear in themselves, as if it tells me, that God is Man; and that the same Being is both singly One in Nature, and really Three in Persons) or which follow from it, by undeniable Consequence.

And after I have firmly, and reasonably believ'd the *Infallibility* of the visible and standing Church of all Ages, committed to St. Peter and his Successors; whilst I am convinc'd of this, no other *Examination* is necessary of any thing, which that Church evidently proposeth to her Children, as a reveal'd Truth; as of the *Real Presence*, of *Transubstantiation*, of the *Lawfulness* of *Communion under one kind*, of *Invocation of Saints*, of *Purgatory*, &c.

For, when I have once found out, by a *reasonable Conviction*, an *Infallible Judge* of Controversies, or an *Infallible Book*; First, All those things are to me *Demonstratively true*, which this Judge, or that Book, evidently delivers, provided the *Evidence* be *un-contestable*. As it is *un-contestably Evident*, that the Church in Communion with the See of Rome, professeth *Transubstantiation*, and the other Points now mention'd. Secondly, Reason it self tells me, that both my Reason and Private Judgment, ought to submit to all things whatsoever, Evidently contain'd in that Book; and to all Controversies

troverfies of Religion, Evidently decided by that Judge; provided this Evidence be unquestionable: If ye will be profitable Readers, and Hearers of the H. Scriptures, — REASON must give Place to God's Holy Spirit, fays the Protestant Book of Homilies, Printed Anno 1687. pag. 396.

THIS, in Relation to the Infallibility of Christ, St. Paul calls Casting down Imaginations, and every high thing that exalteth it self above (or, against *κατὰ τὴν γνώσιν τοῦ Θεοῦ*) the Knowledge of God; and bringing into Captivity every Thought (or, every Understanding *πάντων νοήσεων*) to the Obedience of Christ, 2 Cor. 10. ver. 5. But, what if the Evidence be not Unquestionable? what if two Texts; or two Books, equally Infallible, appear to Clash with each other? It is my Duty, to follow the Surest Lights I can.

9. Mr. L. expresses upon Occasion, a Dislike of IMPLICIT FAITH. Yet this is a Notion, *of Implicit Faith.* which all Christians must of necessity allow. The Belief of the Creed is a very Implicit Faith, of the Lord's Supper, of Christian Manners, and of the Bible. As the Belief of the Bible in general, is also an implicit Belief of all the Facts and Instruments contain'd in it, which a Man hath forgot, or perhaps never knew. What St. Peter said to our Saviour, S. John 6. ver. 68, Thou hast the Words of Eternal Life, was an implicit Faith of all the Mysteries of Christian Religion, which were not then reveal'd to him. Must this be Ridiculed?

10. Pag. 15, He tells us, There is not one Word in Scripture, appointing an universal Head in the Christian Church: pag. 16, After there was a Church at Rome, the Bishops and Fathers of those Times, knew nothing of its Supremacy: pag. 195, We are verily

persuaded, that there is not the least Ground for this Universal Supremacy, either in the *H. Scriptures*, or in *Antiquity*, or in the *Reason* of the thing, or in *Fact*, since the first Foundation of Christianity to this Day. This is just as true, as what he adds presently after, that Supremacy is the Foundation of all the Disputes betwixt our Church and his, and all other Christian Churches; as of this with the *Greeks* for Example, Whether the *H. Ghost* proceeds, or not, from the Father and the Son? He tells us, pag. 197, That the Head of the Church, must have an Absolute Dominion over our Faith, over the Holy Scriptures, and over the Church. Why so? Has a Bishop an Absolute Dominion over the Faith, over the Scriptures, or over the Church of his Diocess? Hath the King or Queen of England, by Virtue of their Supremacy, any such Dominion?

Of Supremacy ruining the Church.

11. Pag. 197. He thinks it plain, to a Demonstration, that Universal Supremacy is a thing Impracticable; and that if it could be in Fact, it would be the greatest Ruin and Oppression to the Church, that is possible. 1st, Doth the Bishop's Power, necessarily tend to Oppress his Flock? Or, is the Royal Dignity, the Ruin and Oppression of the People? 2dly, Grotius was quite of another Opinion; as well as Martin Luther's *Fidus Achates*, I mean Melancthon: (1) What is the Reason, says Grotius, that those among Catholics, who differ in Opinion, still remain in the same Body, without breaking Communion; and those among Protestants, who disagree, cannot do so, however they speak much of Brotherly Love? Whoever will consider this aright, will find how

(1) First Reply to River, ad Art. 7. Quæ verò est causa, cur qui opinionibus dissident inter Catholicos, manent eodem corpore, non ruptâ Communione: Contrà qui inter Protestantés dissident, idem facere nequeant, utcumque multa de Dilectione Fraternali loquantur? Hoc qui recte expendierit, inveniet quanta sit vis Primatus.


great

great is the Effect of Primacy. And ⁽¹⁾ As many as know Grotius, know this of him, that he hath always desir'd, that Christians should be again United into One, and the same Body. I was once of Opinion, that this might have been begun, by uniting Protestants with one another. Afterwards, I saw this was impossible. Not only because the Disposition of Calvinists is averse to Peace, but because Protestants have no common Church-Government, in which they are join'd. Which are the Reasons, that the several Divisions of Protestants, can never meet in one Body: but still more and more Divisions will be made. Wherefore, I am now absolutely of this Judgment, and many others with me, that Protestants cannot be united amongst themselves, unless they are united together with those, who are in Communion with the See of Rome, without which no common Government in the Church can be hoped for. It is therefore his Wish, that the present Separation, and the Causes of it were taken away. Amongst which Causes, says he, the Primacy of the Bishop of Rome, according to the Canons, is not to be reckon'd. As ⁽²⁾ Melancthon confesses, who is of Opinion, that Primacy is even necessary, to preserve Union. Melancthon's words are these, Ep. 74. We agree that the Presiding of Bishops over many Churches, and of the Bishop of Rome over all Bishops, is a Lawful Form of Government. 'Tis also Lawful for Kings to give the Church Revenues.—And if there were not such Bishops, they ought to be made. The Monarchy of the Pope would also conduce very much, to preserve amongst different Nations an Agreement of Doctrine. So that we should easily agree about the Supremacy, if all other Points were adjusted: And Kings themselves might easily moderate any Enterprises of Popes upon the State. Thus Melancthon.

⁽¹⁾ End of his Reply, Restitutio nem Christianorum in unum idemque Corpus, semper optatam a Grotio sciunt, qui cum norunt Existimavit autem aliquando incipi posse a Protestantium inter se Conjunctione. Postea vidit id plane fieri nequire. Quia praterquā quod Calvinistarum ingenia ferme omnium ab omni pace sunt alienissima: Protestantes nullo inter se communi Ecclesiastico Regimine sociantur. Quæ causæ sūt, cur facile Partes in unum Protestantium corpus colligi nequeant. Imò & cur partes aliæ atque aliæ sint exurentur. Quare nunc plane ita sentit Grotius, & multi cum ipso, non posse Protestantibus inter se jungi, nisi simul jungantur cum iis qui Sedi Romanæ coherent, sine qua nullum sperari potest in Ecclesia commune Regimen. Ideo optat, ut ex Divulsio quæ evenit & causæ Divulsionis tollantur. Inter eas Causas non est Primatus Episcopii Romani secundum Canones, fatentur Melancthone, qui eum Primatum etiam necessarium putat ad retinendam Unitatem. ⁽²⁾ In subscriptione Articulorum Smaltd. anno 1537. & in Ep. apud J. Bossuet. in Hist. Variationum l. 4. § 39. l. 5. § 24.

C H A P. III.

Some other Observations, upon the Case Stated.

i.  FROM what we have seen already, some may be inclin'd to believe, that THE CASE STATED was not writ for Scholars, who are able to Examine what they read: but only for the Gaping Multitude, which takes all upon Trust, and will easily swallow the most gross *Absurdities*. The Character of a grave *Insensibility*, which is given my Lord, and carried all thorough, is extremely *Remarkable*. There might be somewhat of *Policy*, in not making him so wise, that he might be in a Condition to dispute the Victory. But to make such an Errant Block-head of him, was too severe. Besides that, it renders him incapable of Setting off, with any manner of Grace, the Author's Triumphs.

Of the
Pope's Ex-
communicating
yearly all
the Kings
in his Com-
munion.

2. HAVING frighted him first with *Bell, Book, and Candle*, he is made to believe, p. 76, that *There never was a Roman-Catholick King in England, or in any other Kingdom, either before the Reformation or since, but is Excommunicated by the Bulla Cœna, publish'd every Year in Rome.* Which is very surprising. For several Kings of England, and other Countreys, have been Canonized by the Pope. Does he then Canonize them first, and Excommunicate them afterwards?

AND pag. 77, *By all this it appears, that there*

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is hardly any Roman-Catholick in the World, above the Condition of a Plow-man, who is not Excommunicated by this Bull. Why so? Because all are Excommunicated, who hurt the Ecclesiastical Liberties, or Rights of the Apostolick See, and H. Church of Rome; or attempt any Opposition, or Contravention to the Bull, pag. 76, 77. 1st, In what then, do most Catholicks violate the Rights of the Church? I fear Mr. L. will here want a Machine of Implicit Faith, to bring either them, or all their Kings within the Reach of this Excommunication. 2dly, The Exception of Plow-men, was beautiful indeed: but since the Bull says nothing of them, was this Grace given by his Holiness, or by Mr. L?

3. We are told, pag. 76, 78, That the Rights which the Pope claims in Bullâ Cœna, §. 24, are howsoever and whensoever obtain'd, or to be obtain'd; that is, by Mr. L's Comment, you are not to enquire, whether right, or wrong; or look further than the present Possession, which with him gives Right when it is for him. Is this the Spirit of the Reformation? The Objection, doth not deserve a serious Answer. For no Man of Sense will believe, the Pope's meaning is, that whatsoever he acquires, by Right, or by Wrong, must be guarded by Anathema's. However, the Reader may consult Bonacina, an Italian Divine, writing under the Direction of the Pope; who will tell him, that (1) he is not Excommunicated, who JUSTLY seizes or keeps the Goods of the Roman Church.

4. But now comes the Thunder-bolt. And

(1) Bonac. de Bullâ Cœnæ. Disp. 1. Q. 22. punct. 2. Edit. Lugd. 1684. pag. 140. Justè invadens vel occupans bona Ecclesiæ Romanæ, non incurrit Excommunicationem.

here you see plainly, says Mr. L. pag. 77, *The Pope Of his li- assuming a Temporal or Civil Power, over all Empe- miting all rours, Kings, and Princes, limiting them by Ar- Princes in ricle 5, as to the raising Taxes upon their own Subjects the raising of Taxes. without his express Licence.* This is a violent Mi-
 stake: For the Papal Sentence, he refers to, has (*) no Regard to *Sovereigns*; but only to In-
 feriour Princes, who, without leave from their
 respective Masters, oppress their Subjects by un-
 just Taxes. So that the Pope's Tyranny, so ill re-
 presented here, is only a *Vindication* of the *Peo- ple's* Liberties, and the *Sovereign's* Rights. Which,
 if M. L. now he is told of it, will not believe;
 None, above the Condition of Plow-men, will
 think he hath all the Sincerity in the World.
 The Truth of it is, the Pope's *Temporal Suprema- cy* over all the Universe, was a Charming Bug-
 bear; and so was to be set up, what ever it
 cost him.

(*) Bonac. Disp. 1. de Bullâ Coenz, Q. 6. punct. 3. § 2. pag. 24. Quæritur, Quinam Gabellas imponere possint, ita ut hanc Censuram non incurrant?

Respondeo, illos posse, qui in suis terris supremam ha-
 bent Facultatem, nullumque Superiorem in Temporalibus
 agnoscunt. Ratio est, quia — Impositio vestigalium est
 effectus Supremæ Jurisdictionis, &c. Ita Doctores statim
 citandi, & præterea Molina, Navarrus, Toletus, Suarez,
 Vasquez, & alii.

Hinc sequitur — Summum Pontificem, Imperatorem,
 Regem, Ducem Florentiæ, aliosque Supremos Principes,
 Superiorem non agnoscetes, posse in suis terris vestigalia
 imponere, ut fusius probat Sayrus, Duard, Filliucius, Sua-
 rez, Toletus, Gambar. Alterius, & alii.

Item sequitur — Respublicas liberas & perfectas pote-
 statem imponendi vestigalia habere, qualis est Resp. Ve-
 neta, Genuensis, alixque similes Respublicæ, vel Civitates
 Supremam Authoritatem habentes. Sicut enim hujusmo-
 di Facultatem in Principem transferunt, ita eandem per
 seipsas exercere possunt, &c.

5. IN Defence of *Miracles*, which it hath pleas-
 ed GOD from time to time to work by his Ser-
 vants, for the Increase of his own Honour, and
 the Relief of his Creatures in Distress; all that
 my Lord could say, was only, p. 33, *I know, you
 deny our Miracles.* But, much more than this
 might be alledg'd. When the Corps of a dead
 Man was let down by chance, and touched the Bones
 of Elisha, he revived, and stood upon his Feet, 2
 Kings 13. ver. 21. And we read of S. Paul, that
 from his Body were brought, unto the Sick, Hand-
 kerchiefs or Aprons, and the Diseases departed from
 them, and the evil Spirits went out of them, Act. 19.
 ver. 12. These the Catholick Church propos-
 es to the Faith of her Children. She knows,
 the Lord's Hand is not shortned, Isa. 59. ver. 1.
 But she offers no *Miracles* in particular, as the
 Objects of Christian Faith, how well soever they
 are attested, but only those, which the Scrip-
 ture speaks of. The rest she leaves to the Con-
 science, and Discretion of every one; either to
 believe, or to reject them. But many are at-
 tested so well, that it would be both Imprudence
 and Impudence, to call them in Question.

S. Augustin, lib. 22. de Civitate Dei, cap. 8,
 and in his *Sermons*, gives us an Account of a-
 bove Threescore and Ten, which God wrought
 in his Diocess, when he was Bishop (about the
 Year 425.) at the *Reliques* of the Glorious Mar-
 tyr S. Stephen, in less than two Years time. Tho'
 he assures us, there happen'd more at the *Re-
 liques* of the same Saint, at that Time, in other
 Parts of *Africa*, than in his Diocess. Of this
 kind, he mentions *Lucillus*, a Bishop near *Hippo*,
 cured miraculously of a *Fistula*; and a blind Wo-
 man, who recover'd her Sight, by putting Flow-
 ers,

ers, which had touch'd the *Reliques* to her Eyes; of those done in his own Diocess, He relates Three Persons rais'd to *Life*; and other Miraculous *Cures*; at some of which, he himself was present.

THE same ⁽¹⁾ Saint, and ⁽²⁾ S. *Ambrose*, inform us, of many Others, and most Authentick *Miracles*, done at the *Reliques* of the Holy Martyrs, *Gervarsius* and *Protasius*, at *Milan*, anno 386. as of a Blind Man, call'd *Severus*, who, approaching to the *Reliques*, was, before all the People, presently restored to his Sight, S. *Ambrose* also being present.

MIRACLE'S done at the *Tomb*, and by the *Intercession* of S. *Felix*, Priest of *Nola*, are Attested by ⁽³⁾ S. *Paulinus*, and ⁽⁴⁾ S. *Augustin*. As others at the *Reliques* of S. *Andrew*, S. *Luke* [and S. *Timothy*] are also Attested by ⁽⁵⁾ S. *Jerome*, and ⁽⁶⁾ S. *Gregory Nazianzen*.

THESE and the like *Miracles*, indeed, are only Objects of *Human Faith*. But, is nothing True, but *Scripture*? I do not believe S. *Augustin*, as I do St. *Paul*. But, is he therefore a Villainous *Impostor*? The Devil may work false *Miracles*; But, is it not a Sin to ascribe true ones to the Devil; which was so great a Crime in the *Pharisees*, that our Saviour calls it *Blasphemy against the Holy Ghost*; which would neither be forgiven them in this World, nor in the World to come, S. *Mat.* 12. ver. 32?

⁽¹⁾ Loco citato de Civ. Dei. & lib. 9. Confessionum. cap. 7.

⁽²⁾ Epist. 54. in Edit. Benedict, Ep. 22.

⁽³⁾ Carm. 16, 21, 22.

⁽⁴⁾ Epist. 137. Et. lib. de Curâ

pro Mortuis, cap. 16.

⁽⁵⁾ Lib. contra Vigilantium.

⁽⁶⁾ Orat. 3. quæ est prima contra Julianum Tom. 1. Edit. Par. 1630. pag. 76. D.

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BUT we must take all, or none, says Mr. L. p. 34. *Of belie-*
That is, Either every one is a Villain, or no *ving all,*
one. If all Men be not Credible, all are Knaves. *or none,*
What, is all or none; but *Tom Thumb*, or No-
thing?

Pag. 33. *ONE false Miracle*, says he, *is suffi-*
cient to disprove all that come from the same Hand.
Perhaps so. But, must I either believe all *Guy*
of *Warwick*, or no part of *Sir Richard Baker*?
We have seen already that False and Legendary
Miracles, have been related (in the first Ages)
of the *Apostles* themselves. But, does this sink
the Credit of all *Ecclesiastical History*? Must I ei-
ther believe all that is writ of them, or nothing?
Legendary Fictions ought to be ridiculed: and
are every day exploded by our diligent Histori-
ans. And if Mr. L. and his Store-house-keeper,
Dr. Patrick, had been content with this: our
Church would have thank'd them for their
Pains.

BUT his Lordship cannot deny the many false
Miracles, which have been notoriously detest'd in
the Church of Rome, pag. 33. My Lord can do
no more, than Mr. L. pleases. But First, Why
the many false *Miracles*? Secondly, By whom
were they Detest'd? By Protestants, before there
were any in the World? Nor since neither.
If Mr. L. can prove they have, he will oblige the
World by the Discovery. Thirdly, Our Church is
so far from either forging *Miracles* (a Crime
which nothing but *Impudent Malice* can Charge
her with) or allowing Counterfeit Reliques, that
She is the (1) First, to Detest them: Fourthly,

(1) Concilium Lateran. IV. anno 1215. Can. 62. To. 11.
Conc. p. 213. E. Prælati de cætero non permittant illos,

There

There have been so many uncontestable *Miracles* done in all Ages, in her Communion, that there is no need of Forgery. And, tho' true Miracles may confirm her Faith, yet they are not at all the *Foundation* of it.

of Christ
being the
Church.

6. It was no great Argument of my Lord's Capacity, to say, as he does pag. 45, that *Christ being come*; he was then the Church. Altho' in this he was as wise as his Neighbours. For, in Mr. L's Treatise of *Private Judgment*, p. 188. R. C. says the Church was then in Christ. Doubtless, as *Moses* was the Synagogue; as *Jacob* was an Army of Horse and Foot. And (to come to Examples, we are better acquainted with) as the King is the Parliament; and Mr. Speaker the House of Commons. But *Christ* was a Living, and Infallible Judge of Controversies. His *Commission*, was under the Broad Seal of Heaven. The *Ancient Prophecies*, and the *Works* of his Father, *qua nemo alius fecit*, were his Credentials. Will

qui ad Sanctorum Ecclesias causâ venerationis ascendunt, vanis figmentis aut falsis decipi Documentis; sicut & in plerisque [hoc est multis; quomodo S. Gregorius uti solet hac voce; ut hom. 12. in Evangelia] locis occasione quæstus fieri consuevit. Tridentinum Sess. 25, de Sanctorum Intercessione, Invocatione, Reliquiarum honore, & legitimo Imaginum usu. In has autem Sanctas observationes si qui abusus irreperint, eos prorsus aboleri Sancta Synodus vehementer cupit. — Omnis porro Superstitio in Sanctorum Invocatione, Reliquiarum veneratione, & Imaginum sacro usu tollatur; omnis turpis quæstus eliminetur. — Statuit, nullum in Ecclesiâ insolitam ponendam esse imaginem, nisi ab Episcopo approbata fuerit; nulla admittenda esse nova Miracula, nec novas Reliquias recipiendas, nisi recognoscente & approbante Episcopo, qui, adhibitis in consilium Theologis, ea faciat, quæ veritati & pietati consentanea judicaverit.

Mr.

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Mr. L. tell us, as he does in his Index, §. 23, that an *Infallible Guide*, is no *Security*, unless we were *Infallible* too? Will he stand to what he says, pag. 90, that *this was the Case in our Saviour's time*? Or, if Christ was no *Infallible Security*, to every particular Christian that saw his Miracles, and believed in him, (which, if a less Man had said it, than Mr. L. might have seem'd to border upon *Blasphemy*) is an *Infallible Scripture* no *Security* to any one, that is not *Infallible*?

7. A like Instance of my Lord's Profoundness, is pag. 104, where he grants, that the Catholick Church is the particular Church of Rome, as Head and Principle of Unity and Communion, to all other Churches. As London, is all the Towns in England. But his Lordship was not so Acute as to see, that, by his Definitions, he pass'd a Bill of Exclusion both against himself, and against the Church in Communion with the See of Rome. Yet, I find Mr. L. slipt unhappily into the same Absurdity, pag. 3, This [S. Peter's and the Pope's Supremacy] will not make Rome, says he, the Mother-Church. You may call her Supreme, Absolute, Universal; any thing but the Mother-Church. That is, you may say Canterbury is all England, if you please: but you cannot say, that she is the Metropolis, or Mother-Church.

8. But we have a greater, and, I fear, a more willful Mistake, pag. 130, where having said what he thought fit to Lower the Honour of the

(*) A Late Pope made so great a Difference between the Church and Court of Rome, that being told, by his Reforming the Manners of the City, he would destroy the Court; he Answer'd, *Præstat Curam, quam Religionis & Ecclesiæ Catholicæ Statum everti*, Nat. Alex. in Pío V.

B.

Of an Ho- B. Virgin Mary, he assures us, *There is an Honour*
nour given of an Extraordinary Nature, paid to her at the Head
to the of all the Saints, in the Office of the Mass; where before
Blessed the Consecration, the Elements are offerr'd up to God,
Virgin. in the Mass. " in Memory of the Passion, Resurrection, and
 " Ascension of Jesus Christ, and for the Honour
 " of the B. Virgin Mary, &c. First, This Ho-
 nour is so far from being of an Extraordinary
 Nature, that, in S. Augustin's time, That is, in
 the IV. and V. Century, it was given to all Saints;
 especially to the Martyrs. (1) For the Priest, says
 S. Augustin, *Sacrificeth to God, and not to them,*
tho' he Sacrificeth in memory of them. Because he
is God's Priest, and not theirs. Secondly, The
 words are ; and for the Honour of the B. Virgin
 Mary, of S. John Baptist, of the H. Apostles S.
 Peter and S. Paul, and all the Saints. But If Mr.
 L. had mention'd these, his Jest had been spoil'd,
 of setting Her and the Almighty near upon
 the Level. Which he does in the very next
 Words.

DID Christ then, says he, *Suffer, Rise, and A-*
scend for her Honour? No, Sir. Nor doth the
 Prayer import it. You told us just now, it hath
 a quite different Sense. The Elements you say,
 are offer'd ; not to her indeed, nor to the Saints,
 but only to God, tho' we remember their Ver-
 tues, and desire they may Interceed for us ; which
 is doubtless an Honour to them. But are the E-
 lements either the Ascension, the Resurrection, or
 the Passion of Christ ? To make these pass with
 his Lordship for the same thing ; we must have

(1) Lib 22. de Civitate Dei. cap. 10. Deo quippe Sa-
 cerdos non ipsis sacrificat, quamvis in memoria sacrificet
 eorum. Quia Dei Sacerdos est, non illorum,

but an indifferent Opinion of his Head-piece. But let us hear the Argument ; which is certainly of a very Extraordinary Nature.

THE Elements, says he, are offer'd up to God — for the Honour of the B. Virgin Mary : Did Christ then Suffer, Rise, and Ascend for her Honour ? It was for the Honour and Glory of God indeed, but to thrust her in, or any of the Saints, to share in this looks a little too Familiar ; and putting them, at least Her, near upon the Level with the Almighty ; since more could not be said to him (Then, it seems, they were quite upon the Level. Yet truly much more could be said to him, and was in this very Prayer ; in which the Elements are said to be offer'd to him, and not to her :) And here we may see a good Reason, why God would not have any Religious Worship paid to these, nor any of his Kingdom, for he saw that there would be Encroaching. — Nay, that they might come, at last, to be advanced above God himself. — As it has been said, That Christ did nothing which S. Francis did not do ; yea, that he did more than Christ himself. Whosoever said this, let him answer for it. But, First, Two things were done by Christ, and S. Francis did neither of them ; which are, Making the World, and Redeeming of it. Secondly, Christ did not set his Followers above himself, tho' he said, S. John 14. ver. 12, He that believeth in me, the Works that I do, shall he do also ; and greater than these shall he do.

Mr. L. it seems, cannot digest a Religious Worship of Saints. And if, by Religious, he means a Supreme Honour, or Worship, we are all of his Mind. However we keep, says he, p. 135. particular Holidays for the Apostles, St. John the Baptist, St. Stephen, &c. — We have one day for all the Saints in general, and another for St. Michael

Michael and all Angels. Thus we honour them. And, if keeping Holidays be any part of Christian Devotion (as it Undoubtedly is) this is what we mean by a Religious Honour. So that Mr. L. hath only the Credit of quarrelling with the Word; whilst he grants the Thing. Bishop Bossuet, in his *Exposition of Faith*, approved by Pope Innocent XI. and Printed at London, anno 1685, has this Title of his third Section, p. 3. *Religious Worship, is terminated in God alone.* And p. 4. *The Church teaches us, that — if the Honour which she renders to the B. Virgin, and to the Saints may, in some Sense, be called Religious, it is for its necessary Relation to God.* So that Mr. L. hath it in his Choice, whether he will call it Religious, or not.

9. His saying, p. 120, That our Church hath
Of hiding hid the Second Commandment from the People,
the Second and divided the Tenth into Two, to keep up the
Com- number, that the People might think they still have
mand- the Ten Commandments, and that it is thus in the
ment, from the People. Catechism ad Parochos; is left without Proof,
 and will scarce be able to defend it self. For,
 there is nothing true in it.

1. It is certain, these words, *Thou shalt not make to thy self any Graven thing, &c.* — are part of the Commandments. But, whether they be a separate Commandment, or only Part of the First, is a Question of no great Importance. Neither side is clearly determin'd in Scripture. And (1) St. Augustin is of Opinion,

(1) Quæst. 71. in Exodum: Quæritur, decem Præcepta Legis quemadmodum dividenda sint. Utrum quatuor sint usque ad Præceptum de Sabbato, quæ ad ipsum Deum pertinent; sex autem reliqua, quorum Primum est Honora Patrem & Matrem, quæ ad Hominem pertineant;
 that

that what *Protestants* call the Two first Commandments, are only One; that, *Honour thy Father and Mother*, is not the *Fifth*, but only the *Fourth* Commandment: and what *Protestants* call the *Tenth*, is in *Moses's* Tables the *Ninth* and *Tenth*. Because the forbidding of *Idols*, seems to be an Explication only of the foregoing words, *Thou shalt have no other Gods before me*. This Reason, and *St. Augustin's* Authority convinc'd the *Master of Sentences*, and *St. Thomas of Aquin*, and with them the rest of the School-Divines. And is the true Cause, why the *Authors* of some of our *Catechisms* have left it out for Shortness-sake. But that either *They* or the *Church* (which never thought it worth her while, either to *Examine* or *Decide* the *Question*) did this, to hide the Doctrine of it from the People, is a gross Calumny: as is also the Dividing of the *Tenth*, to make up the Number. In the *Catechism ad Parachos*, the first Commandment is deliver'd

An potius, illa tria sint, & ista septem? Qui enim dicunt illa quatuor esse; separant quod dictum est, non erunt tibi Dii alii præter me, &, Non facies tibi Idolum: unum autem volunt esse, Non Concupisces uxorem Proximi tui, &, Non concupisces domum Proximi tui. Qui verò illa tria esse dicunt; unum volunt esse quicquid de uno colendo Deo præcipitur, ne aliquid aliud præter illum pro Deo colatur: hæc autem extrema Præcepta in duo dividunt; ut aliud sit, Non concupisces uxorem Proximi tui, & aliud, Non concupisces domum Proximi tui, &c. Mihi tamen videtur congruentius accipi tria illa, & ista septem. — Et revera quod dictum est, Non erunt tibi Dii alii præter me; hoc ipsum perfectius explicatur, cum prohibentur colenda signa. Eodem modo distinguit Præcepta Decalogi Enarrat. 1. in Psal. 32. Epist. 119. ad Januarium, cap. 11. Et lib. de Decem Chordis, cap. 5. & 6.

thus,

thus, (1) *Ego sum Dominus Deus tuus, qui eduxi te de terrâ Egypti, de domo servitutis. Non habebis Deos alienos coram me: Non facies tibi sculptile, &c.* And in an Abridgment of the Doway-Catechism, London 1688, for the Use of Children and ignorant People, pag. 26. Q. Say the first Commandment? A. I am the Lord thy God, who brought thee out of the Land of Egypt, out of the House of Bondage. Thou shalt not have strange Gods before me. Thou shalt not make to thy self any Graven Thing, nor the Likeness of any thing that is in Heaven above, or in the Earth beneath, or in the Waters under the Earth. Thou shalt not adore nor worship them. I am the Lord thy God strong and jealous, visiting the Sins of the Fathers upon their Children, to the Third and Fourth Generation of them that hate me; and shewing Mercy to Thousands of those that love me, and keep my Commandments.

2. By these Words, Thou shalt not make to thy self any graven thing, &c. As the Catholick Church, and even Mr. Thorndike, (a Learned Protestant Divine) understands them; nothing is forbid to Christians, but only the Making (in order to Worship) and the Worshipping of Idols; that is, of Images of False Gods. But in all our Catechisms, Christians are taught to avoid this. Therefore none of our Catechisms, in this respect, omit any necessary Point of Christian Doctrine.

THE second Commandment, says (2) Mr. Thorndike, setting forth God, for a God that is Jealous of his People, whether they worship him or not; manifestly supposeth their Covenant to forsake all other

(1) Edit. Colon. 1684. pag. 250. (2) *Just Weights and Measures*; Chap. 23. anno 1662. p. 166. 167.

Gods, besides him; A Contract of Marriage, between him and his People. Which if it be so, it is no less manifest, that the Images, which the Precept supposeth, are the Representations of other Gods, which his People were wont to commit Adultery with, by Worshipping them for God. For, seeing it is manifest, how much Idolatry was advanced by Imagery, (though it may be without it) there can be no Marvel, that there should be a peculiar Precept against it.

AND in another Place, ⁽¹⁾ It is far more reasonable to say, that the Cherubims, the Brazen Serpent, the Bulls and other Images in Solomon's Temple were no Breaches of the Second Commandment, than to say, that God did dispense with his own Precept in those Cases; having no Appearance of a dispensation in the Scripture.— It is manifest that the Jews allow'd some kind of Imagery, and that the Publick Authority of that Nation or Religion, could never dispense in that, which God's Law had Prohibited. But it is manifest, on the contrary, that it did and might restrain that, which God's Law had Licensed; to set a Hedge about the Law, and keep the People farther from breaking it. Now their Restraints tie not Christians but Jews; and therefore it is manifest that the Church is tied no farther than there can be danger of Idolatry: which, if it be heighten'd beyond appearance as to involve the Church in the Crime of it, charges the Schism that may come by that means, upon those that so inhanse it. And in the Place above mention'd, To think, says he, ⁽²⁾ That the Declarations of the Jews, ought to bind Christians, were to imagine that Christians ought to be Jews.

⁽¹⁾ Ibid. Ch. 19. p. 126, 127. ⁽²⁾ p. 167.

Of Shops
of Reliques.


10. Pag. 34, Mr. L. tells us, that *Shops of Reliques*, which are bought and sold, are a great Prejudice to Men of Sense, against our Church. But in what Part of *Utopia*, are these Shops to be found? In *Christendom* sure they are not. Selling of Reliques is Simony, and Condemn'd severely by our Church, *Cap. ult. de Reliquiis & veneratione Sanctorum*. But the Church of Rome must be run down one way, or another.

CHAP. IV.

Mr. L's Idea of the Church, compared with that of other Learned Protestants.

§. I.

Of Church-Unity.

I.  IS Idea of the true Church of Christ upon Earth, is of the larger Size. For, if I understand him right, it takes in all the Societies of Christians, that hold the *Apostles Creed*: That is, *Socinians, Anabaptists, Quakers*; as also *Arians, Macedonians, Nestorians, Pelagians, Eutychians, &c.* All Churches, says he, pag. 17, agree in that Summary of our Faith, call'd the *Apostles Creed*. And the Church of Rome her self, must think this sufficient for Salvation. Because she requires no other Profession of Faith in Baptism, or for being admitted into the Church. But, to reconcile this with Truth, and Protestant Principles, is no easie matter. For,

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FOR, First, By the Act, 1. Eliz. cap. 1. ^{Professing} Those must be accounted *Hereticks*, who were ^{the Apostles} judged so by the Four First General Councils; as ^{Creed, not} it is evident the *Arians*, *Macedonians*, *Nestorians*, ^{sufficient} *Pelagians*, and *Eutychians* were. Secondly, The ^{of the} Fourth Canon of the Protestant Synod, anno ^{Church.} 1640, Stileth *Socianism*, a most Damnable and Cursed Heresie. And Orders, that any one Con-
victed of it, be Excommunicated, and not Absolved, but on his Repentance and Abjuration. Are *Hereticks* then in the Church? So Mr. L. seems to think (tho' his Church is of a Contrary Opinion, in the third Prayer upon Good-Friday) and therefore tells us, pag. 202, that this Article [I believe the Holy Catholick Church] was but late put into the Creed: On Occasion of Divisions which arose among the Churches, to mind them that they were all Members of the **Same Body**, of one Catholick Church. It appears indeed by *Rus'n*, in *Expositione Symboli*, that the word *Catholick*, and the Communion of Saints, were not in the *Aquileian* Creed: But if any of the Articles of the Apostles Creed, was put in of late; it is well if the rest do not suffer, by keeping bad Company.

2. Mr. Thorndike will tell him, in his Letter concerning the present State of Religion: that When we say, We believe the Holy Catholick Church, as part of that Faith, whereby we hope to be Saved; we do not profess to believe, that there is a Company of Men professing Christianity: but that there is a Corporation of true Christians, **ex- cluding Hereticks and Schismaticks**: and that we hope to be Saved, by being Members of it. And this, says he, is that, which the Stile of the Holy Catholick and Apostolick Church signifies; as distinguishing the Body of true Christians (as far

as Profession goes) from the Conventicles of Hereticks and Schismatics. For this Title of Catholick would signifie nothing, if Hereticks and Schismatics, were not barr'd the Communion of the Church. Thus Mr. Thorndike. But whether he would have thought Mr. L's Idea, fitter for an Advocate of the true Church; or of Heresie and Schism; I had rather leave it to others to determine.

3. AND Dr. Field, of the Church, lib. 4. cap. 2. As we hold it impossible, the Church should ever, by Apostacy and Misbelief, wholly depart from God; in proving whereof Bellarmin confesseth, his Fellows have taken much needless Pains; seeing no Man of our Profession, thinketh any such thing: So we hold, that it never falleth into any Heresie. So that he is as much to be blamed, for Idle and Needless busying himself in proving, that the Visible Church never falleth into Heresie, which we most willingly grant.

AND, in his Preface; Seeing the Controversies of Religion, in our Times, are grown in Number so many, and in Matter so intricate, that Few have Time and Leisure, Fewer Strength of Understanding to Examine them: what remaineth for Men, desirous of Satisfaction in Things of such Consequence, but diligently to search out, which, amongst all the Societies of the World, is that Blessed Company of Holy Ones, that Household of Faith, that Spouse of Christ, and Church of the Living God, which is the Pillar and Ground of Truth; that so we may embrace her Communion, follow her Directions, and rest in her Judgment. Thus Dr. Field.

4. AND if, according to the 19th Article of the Church of England, the visible Church of Christ, be a Congregation of Faithful Men, in which

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which the **pure Word of God** is Preached; How can it take in such disagreeing Perswasions? The Notes, says Dr. Field, lib. 2. cap. 2. that perpetually distinguish the true Catholick Church, from all other Societies of Men, and Professions of Religions in the World, are these. First, The Entire Profession of supernatural Verities, which God hath reveal'd in Christ, his Son. Secondly, The Use of such Holy Ceremonies, and Sacraments, as he hath Instituted and Appointed. Thirdly, An Union, or Connexion of Men in this Profession, and use of these Sacraments, under **lawful Pastors** and Guides, appointed, authorized, and sanctified to direct and lead them, in the happy ways of Eternal Salvation.

5. THE Unity of the Church, says Mr. L. p. 16, is described, Ephes. 4. ver. 3, 4, 5. by their all having One Lord, One Faith, **One Baptism**, and One Spirit, from which they are called One Body. If so, more is necessary for the Unity of it, than Professing the Apostles Creed. For, the Creed says nothing of Baptism. It is an Abridgment of Christian Belief, concerning God, and the Church. And there is no reveal'd Truth harder to be believ'd, than those which it contains. But it does not Express all Truths, necessary for Salvation. First, It says nothing of the Canonical Books, either of the Old or New Testament; as of the Books of Moses, Joshua, Judges, Ruth, Samuel, Kings, Chronicles; of the Gospels, of the Acts, of Saint Paul's Epistles; or that there are any Scriptures, any Inspired Writings at all. Secondly, It says nothing of the Precepts of a Christian Life; that, we must Love God above all Things; that, we must be content to pardon Injuries, to love our Enemies, to wish all Men as well as our Selves. Both the Belief

What is the Creed?

All Truths, necessary to Salvation, are not Express'd in the Apostles Creed.

and Practice of which, is no less necessary for Salvation; than is the Belief of the Resurrection of our Bodies, which is Part of the Creed. And it is Observable, that neither these Precepts, nor the Canonical Books in Particular, are expressed in any of the Ancient Creeds. So that none of them mention all Truths, which are necessary to be known, in order to Salvation.

WHEREBY it Evidently appears, First, That all Fundamentals, are not contain'd in any Ancient Creeds. Secondly, That the Belief of those Creeds cannot be a sufficient Unity, of the Faith of the Church. In Effect, must he not be a Latitudinarian with a witness, whoever perswades himself, that Men, or Nations, may be Members of the Catholick Church, tho' they deny all the Sacraments, with Quakers; the most Sacred Rules of Morality, with Antinomians; the Books of the Old Testament, and Acts of the Apostles, with the Manichees; or the whole Bible, with the Deists?

6. Mr. L. takes Notice, p. 17, that there is no thing at all of the Sacraments, in the Apost^l Creed. But the Reason he alledges for it is so very pleasant, that, if it had been another Man's, I should have thought him as little a Friend to Divinity, as Mr. L. is to the School-men. They are, says he, the Signs and Seals of our Faith, as Circumcision was call'd, Rom. 4. ver. 11. but not the Faith it self, and therefore are not put into that Summary of our Faith. Is there no Difference then between Faith (which is an inward Assurance or Conviction of the Mind) and the Things necessary to be believed? If not; I will not ask, how the Virgin Mary, or Pontius Pilate; but how did either God the Father, the Son, or the Holy Ghost, the Catholick Church, the Resurrection of the Body,

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Body, or Life everlasting come into the Creed? Does Mr. L. believe nothing of *Baptism*, and our *Lord's Supper*? Or, is there nothing *necessary* to be believ'd of them? *They are not Absolutely necessary*, says he, to Salvation, p. 18. What then? Must we not *believe*, what the Scripture says of them; because in some Circumstances, by a *Faith moved by Charity*, we may be saved without them? Can nothing be a *necessary Object* of our Faith, but what is a *necessary Seal* of it too? *They are Means*, says Mr. L. p. 18, of *God's Appointment*; *Therefore to be used, when we can have them: We are tied to this*. They must then be believ'd; and used too it seems, *when they can be had*. But, must they not be believ'd, tho' they cannot be had? Are we not also tied to this? We are far enough from being tied to *Circumcision*, yet we must *believe* what the Scripture says of it. And, as *Baptism* is mention'd in the Second Part of the Ecclesiastical Creed, (which Part was added to that of Nice, by the Council at Constantinople), *Confiteor unum Baptisma, in remissionem peccatorum*; Why might not the *Apostles* have done so too, if They pleas'd? Why might they not have mention'd our *Lord's Supper*; tho' none of the Ancient Creeds speak of it? Why not the Scripture? Is the *Authority* of Canonical Books, either in *general* or in *particular*, no *Article* of Christian Faith? Why not the *Precepts*, of Christian Duties? If Man is *to work his Salvation*, by his *Obedience to the Will of God*, as Mr. L. tells us, p. 37. Is not both the *Practice*, and the *Belief* ^{Why many} of Moral Precepts, as *Necessary to Salvation*, as *Necessary* the *Belief* of other Articles of the Creed? ^{Points of} Why then did they not mention them? Per- ^{Christian} haps, because they are more *Easy* to be *Believed*: ^{Belief, not} *Express* in ^{Or the Creed?}

or because the Creed had directed us to that Church, which was commission'd to instruct us in all things necessary to Salvation.

*The 4 last
Articles
belong to
the Church.*

7. THE first Eight Articles teach us, what we must believe of GOD; The Four last, seem to belong to the Church. For, if the *visible Church*, be, as it truly is, *the Communion of Saints*; not that *all* are *Saints* in it; but that on Earth there are *none* out of it, (I mean, when they are out of it *Obstinately*, or by a *Criminal Neglect*) it follows, that there is no *Forgiveness of Sins*, no happy *Resurrection*, no *Everlasting Life*; but only for Those, who are Members of the *Visible Church of Christ*, either in *Effect* or in *Desire*, and the *unfeigned Disposition* of their Hearts.

8. SEVERE Criticks may be apt to suppose, Mr. L. had no mind to give his *Gentleman* the Character of a thorow-paced Divine. I confess, some Instances look that way. As his Asking, p. 17, *What Article in the Apostles Creed, does Transubstantiation explain?* Which, in the next Edition of *Profound Divinity*, may be Enter'd with these; *What Article of the Creed, does Noah's Ark explain? Or Balaam's Ass? Or Jacob's Staff? Or, our B. Saviour's Changing Water into Wine? Or, his Last Supper? Or, Mr. L's Figurative and Symbolical Representation of his Body and Blood,* p. 145?

*Mr. L's System
condemns all
Churches.*

9. HOWEVER it be, his *Method* of reconciling Churches by the *Apostles Creed*, is so far from doing them any Kindness, that it flatly condemns them all, for making *Un-necessary Terms* of their Communion. He thinks it contains all *Fundamental Articles* of our *Belief*, that no other Profession of Faith was required of Christians in the first Three Centuries (as if they were not to own in general, whatever the *Scriptures* contain, and the *Apostles* taught) and that *the Church of Rome*

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Rome her self, must still think it sufficient for Salvation; because she requires, (if you believe him) no other Profession of Faith in Baptism. If so, ought not all Churches, both in Reason and Charity, to submit to Use it, as a Test strict enough for Christian Communion, without Clogging it either with *Consubstantiality*, or any other *Unnecessary* Articles against *Socinians*, *Antinomians*, *Quakers*, *Independents*, *Deists*? Is not Peace and Concord better than Anathema's? Why then should not a Common Liturgy be model'd in General Terms, that all might be present at it, in one Communion; *Arians*, *Socinians*, *Nestorians*, *Eutychians*, *Pelagians*, *Protestants*; with Allowances for such, as would not use any Common Prayer at all? And since they have all Terms of their Communion, inconsistent with this Project; it follows, that Mr. L's System condemns both his own, and all other Churches in Christendom.

10. HE seems indeed, pag. 20, 21, not Unwilling to Join in a Common Liturgy with the Greek Church, with the Churches of S. Thomas, the Jacobites, and others in the East of Asia; with the Abyssines, the Cophites, and other Churches in Africa; with the great Church of Russia in Europe, &c. And why not with Socinians under the same Condition, if nothing Sinful be required of him, as a Condition of Communion, nor New Creeds imposed? With these (I believe) he may Communicate when he pleases. But, I fear, the Churches, he mentions, will not admit him to their Communion, unless he hold *Transubstantiation*: which yet he seems not much inclined to. Besides, to Communicate with the Greeks and the great Church of Russia, he must Abjure the 5th of the 39 Articles, concerning the Procession of the H. Ghost.
And

And with others, he must be a *Nestorian*, or *Eurychian*; and allow *Monastical Vows*, *Tradition*, *Praying the Dead* out of a State of Suffering, *Invocation of Saints*, &c.

Ceremonies of Baptism are more ancient than the Nicene Creed.

II. BUT why do we, in the *Ceremonies of Baptism*, Use only the *Apostles Creed*? Because they are *Ancient*er than any of the other *Creeds*; and were made use of by the *Catholick Church*, even in the *Three First Centuries*. The *Blessing of the Water* is mention'd by *S. Cyprian*, *Epist.* 70, and by *S. Basil* lib. de *Spiritu Sancto* cap. 27. The *Exorcisms* by *S. Cyprian* *Epist.* 76; by *Crescens* a *Cirta*, *Lucius* a *Thebeste*, and *Vincentius* a *Thibari*, in *S. Cyprian's Council* at *Carthage*; and afterwards by (1) *S. Augustin*, (2) *S. Gregory Nazianzen*, (3) *S. Optatus Milevitanus*, (4) *S. Cyril of Jerusalem*, and (5) *Others*.

The *Salt*, by *Origen* *Hom.* 6. in *Ezechielem*; by the third *Council* at *Carthage*, *Can.* 5. By (6) *S. Augustin*, &c. And the *Creed*, or *Profession of Faith*, by (7) *S. Cyril of Jerusalem*, (8) *S. Ambrose*, and (9) *S. Augustin*.

12. THE same *St. Ambrose*, and a *Council* at *Milan*, writing to *Pope Siricius* anno 390, observe that the *Roman Church* had always kept the *Apostles Creed*, without any *Change* or *Alterations*; *Credatur Symbolo Apostolorum, quod Ecclesia Ro-*

(1) *Lib.* 1. de *Nuptiis* & *Concupiscentiâ*, cap. 20. lib. 2. cap. 29. (2) *Orat.* 40. (3) *Lib.* 4. contra *Parmenianum*. (4) *Catechesi* 1. (5) *S. Ambrosius*, vel *Autor libri* 1. de *Sacramentis* cap. 5. *Celestinus* 1. in *Ep.* ad *Episcopos Gallicæ*, cap. 12. (6) *Lib.* 1. *Confess.* cap. 11. & lib. 2. de *Pecccatorum Meritis*, cap. 26. (7) *Catechesi* 1. & 2. (8) *Lib.* de *Initiandis*, cap. 4. & lib. 2. de *Sacramentis*, cap. 7. (9) *Lib.* 8. *Confess.* cap. 2. Et in *Sermonibus* ad *Catechumenos*.

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mana intemeratum semper custodit & servat. For which *Rufin*, a Priest of *Aquileia*, writing at the same time, gives two Reasons (1) First, *Because no Heresie ever begun at Rome*: Secondly, *Because they have at Rome an Ancient Custom, of making those who are to be Baptized, say the Creed aloud before the People.* But if Mr. L. thinks our *Catechumens* have no Instructions before Baptism, but only of the *Apostles Creed* (tho' as explicated by *Catholicks* that is sufficient) he is under a Mistake. In the *Roman Ritual* the Priests says to him, who comes from any *Heresie*, and hath never been Baptised, *horresce Hereticam pravitatem, respue nefarias Sectas Impiorum: vel exprimat, says the Rubrick, proprio Nomine secta, de qua Catechumenus venit: Detest Heresie, and the Sects of the wicked: Which is somewhat more, than is express'd in the Apostles Creed.*

§. II.

Of the Perpetuity of the true Church of Christ.

1. **M**R. L. seems to think, that Christ hath not absolutely promis'd, that his Church upon Earth should always be; much less that it should be always Visible, pag. 30. *All the Promises made, either to the Jewish or*

(1) *Ruffinus in Exposit. Symbol. In diversis Ecclesiis aliqua in his verbis inveniuntur adjecta. In Ecclesia tamen Urbis Romae hoc non deprehenditur factum. Quod ego propterea esse arbitror, quod neque Hæresis ulla illic sumpsit Exordium; & mos ibi servatur antiquus, eos, qui gratiam baptismi suscepturi sunt, publice, id est fidelium populo audienti, Symbolum reddere.*

Gentile Church, are Conditional: viz. If they continue in the Goodness of God. See also pag. 27, 28, 29, 31, 43, 44, &c.

Are all
Promises,
made to
the Church,
Condition-
al?

2. BUT, is this the Doctrine of the Church of England? Archbishop Laud, writing of the Church; There must be, says he, some one Church or other, continually Visible.—For, if this be not so, then there may be a Time, in which there shall not any where be a visible Profession of the Name of Christ, which is contrary to the whole Scope and Profession of the Gospel, § 37, pag 318. And this, says he, such a Church, as hath in All Ages taught the unchanged Faith of Christ, in all Points Fundamental. n. 3, 5.

3. So Dr. Hammond, in Defence of the Lord Falkland's Discourse, ch. 1. p. 23. grants that the whole Church shall not at once make an Universal Defection, Err from the Foundation, or do any thing, by which there shall cease to be a Church on the Earth.

4. DR. Field, lib. 4. cap. 2. As we hold it Impossible, the Church should ever, by Apostacy and Misbelief, wholly depart from God, — So we hold, that it never falleth into any Hereſie.

5. DR. Pearson in his Exposition of the Creed. pag. 342. That which was when the Creed began, and was to continue till that Creed shall end, is proposed to our Belief in every Age as Being; and thus ever since the first Church was Constituted, the Church it self, as Being, was the Object of the Faith of the Church believing — The Church which our Saviour founded and the Apostles gather'd, was to receive a constant and perpetual Accession, and by a successive Augmentation be uninterruptedly continued in an actual Existence of believing Persons and Congregations in all Ages unto the end of the World.

6. So the Protestant's Confession at Ausburg, writ by Melancthon, Our Doctrine is, that one
Holy

Ch. IV. § 2. Mr. L's. Idea of the Church. 77.

Holy Church will always remain, Docent nostri, quod Una Sancta Ecclesia perpetuo mansura sit.

MELANCTHON upon St. Paul, ⁽¹⁾ There is always a visible Society (sometimes greater, sometimes less) preserving Fundamentals, *Semper aliquis visibilis Cetus est, alias major alias minor, qui est Custos Fundamenti.*

EVEN Calvin, lib. 4. *Instit. cap. 1. §. 13.* ⁽²⁾ It must be own'd, that there never was a Time from the beginning of the World, in which God had not his Church: and that there never will be a Time, to the very End of the World, in which he will not have it.

— This God has testified by sure Promises. For which he quotes, *Psal. 89. ver. 4. Thy Seed will I establish for ever, and build up thy Throne to all Generations.* And *Jerem. 31. ver. 36, or 37. If Heaven above can be measured, and the Foundations of the Earth searched out beneath, I will also cast off all the Seed of Israel, for all that they have done, says the Lord.*

BEZA, in *Confessione Christiana Fidei*, cap. 5. § 1. ⁽³⁾ As Christ's Kingdom, says he, is perpetual: So we must necessarily acknowledge, that the Church shall always be; tho' the Devil employs all his force to de-

⁽¹⁾ In 1 Tim. 3. ver. 15. To. 4. Edit. Wittembergensis. anno 1564. pag. 398.

⁽²⁾ Statuendum est, nullum fuisse ab Orbe conditio tempus, quo Ecclesiam suam Dominus non habuerit; nullum etiam fore, ad conluminationem usque Sæculi, quo non sit habiturus. — Quod certis Promissionibus testatum fecit, quales sunt istæ, *Psal. 88. ver. 4, & 5. Psal. 131. ver. 13. Jerem. 31. ver. 36.*

⁽³⁾ Cum perpetuum sit Jesu Christi Regnum, necesse est aliquos semper existere, qui eum pro Rege agnoscant. Itaque ab initio Mundi, aliqua semper fuit Ecclesia.

— Et hac Ecclesiam necesse est, ut iisdem de causis perpetuam fore confiteamur: quamvis nihil non molietur Satan, ut illam evertat.

stroy it. This is also own'd by *Bucanus*, Loco 41. § 12. By *Lucas Trelcatius*, lib. 2. Institutionis in fine. By *Adamus Francisci*, Loco 11. pag. 119. &c.

7. EVEN Mr. L. in his Treatise of *Private Judgment*, p. 197 makes his *Church-of-England-Man* say, *We believe that Christ will always have a Church upon Earth.* It seems then, that all the Promises of Christ to his Church, are not *Conditional*.

§. III.

Of Infallibility.

1. **M**R L. not only denies the Church, but even the *Apostles*, to have been *Infallible*. And extends this both to their *Actions*, and their *Writings*, pag. 26. Lord. But there must be an *Infallibility* somewhere in the Church. — Where do you place this *Infallibility*? Gent. No where, my Lord, nor can it be among Men, who are all *Fallible*.

Mr. L. denies it to the Apostles

Pag. 32, Gent. *NOTHING* can be infallible, but what is likewise *Impeccable*. Lord. The *Apostles* were *Infallible*, but not *Impeccable*. Gent. As much the one as the other. St. Peter err'd, and walked not uprightly according to the Truth of the Gospel. And many were carried away with his *Disimulation*, Gal. 2. ver. 13, 14. And St. Paul own'd that in some Cases, he had no Commandment of the Lord, only gave his Judgment as a private Person: and spoke by Permission, and not of Commandment. But in other Cases he says, I command, yet not I, but the Lord. And to the rest speak I, not the Lord. And it is so after my

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my Judgment, and I think also that I have the Spirit of God, 1 Cor. 7. ver. 6, 10, 12, 25, 40. And no doubt great deference was paid to his Judgment, as being an Inspired Person, but not Infallible in every thing, as he himself said. Thus Mr. L. concerning St. Paul, who (if Truth may be spoken) is severely treated for preferring *Virginity and Continency*, before a *Married State* and the *Use* of it. For which Mr. L. might have had some thanks from *Jovinian*: But very little either from St. *Jerom*, or St. *Paul*.

2. THAT the *Apostles* were *Fallible* in their Writings; is not, I hope, good *Protestant Doctrine*. Since I find them willing to allow *Infallibility*, even to the Church in *Necessaries*. Of which we have had already Dr. *Field's* Judgment. And Archbishop *Laud*, § 25, n. 4. If *A. C.* means no more, says he, than that the whole *Universal Church of Christ*, cannot *Universally err* in any one Point of Faith, simply necessary to all Mens Salvation; he Fights against no Adversary that I know, but his own Fiction. For the most Learned Protestants grant it.

AND, Because the whole Church, says he, cannot universally Err in absolutely Fundamental Doctrines; therefore it is true also, that there can be no just Cause of making a Schism, from the whole Church. — That she may Err indeed in Super-structions and Deductions, and other by and unnecessary Truths from Curiosity, or other Weakness. But if She can Err, either by Falling away from the Foundation, or by Heretical Error in it, She can be no longer Holy (for no Assemblies of Hereticks can be Holy) and so that Article of the Creed, I believe the Holy Catholick Church is gone. Now this Holiness, says he, Errors of a meaner allay, take not away from the Church.

NAY,

NAY, he thinks it *Blasphemy* to hold, that the Church may cease to be Holy, or fall into Error against *Fundamentals*, p. 142. If we will keep our Faith, the whole Militant Church must be still Holy. For if it be not so, then there may be a Time, that a Falshood may be the Subject of a Catholick Faith, which were no less than Blasphemy to affirm. For if she be not still Holy, then at the Time, when she is not so, we believe a Falshood under this Article of the Christian Faith, I believe the Holy Catholick Church. Thus the Archbishop.

3. So Dr. Hammond, in his Book of Schism, ch. 1. p. 10, For the Universal, or truly Catholick Church of Christ; it is not, in St. Augustin's Opinion, possible, that there should be any Just Cause, for any to separate from it; nor consequently Apology to be made, for those, that on any, whether true or Pretended Cause whatsoever, have really incurr'd this Guilt; and that it is not the Examination of the Occasion, or Cause, or Motive of any Man's Schism, that is worth the producing or heeding in this Matter: The only thing that is of Force, and Moment, and by consequence pertinent to be Enquired into, is the Truth of the matter of Fact; that is, whether he that is thus Accused, stands really guilty of Separation from the Church of Christ. Thus Dr. Hammond. To which Bishop Bramhal adds, in his Reply to the Bishop of Chalcedon, p. 8, that Obstinacy, in a small matter is enough to make a Schism.

4. So Amesius, writing against Bellarmine. (1) We hold that the Church, if by this Name be

(1) In Bellarmino Enervato. T. 1. lib. 2. cap. 2. §. 3. p. 55. Statuimus Ecclesiam (si hoc nomine intelligatur Universitas Fidelium) non posse errare in illis, quae necessaria sunt ad Salvem.

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cannot all the Faithful, cannot Err in things necessary to Salvation.

BUCANUS, loco, 41. § 24. (1) *In things absolutely necessary to Salvation, or from Truth absolutely necessary, the Church can never Err, or Fall.*

AND Bishop Bramhal, in *Schism Guarded*, pag. 2. *We are most ready, in all our Defences, to stand to the Judgment of the truly Catholick Church, and its lawful Representative a Free General Council.*

AND Dr. Hammond, of Her § 14. n. 6. *We do not believe that any General Council, truly such, ever did, or shall Err in any matter of Faith: But of this more in due time.*

§. IV.

Of Salvation out of the true Church.

MR. L. pag. 40, 41. would have his Reader believe, that many have been in a State of Salvation, and great Servants of GOD, out of his Church; as Job. the Centurion (St. Luk. 7. ver. 9.) the Woman of Canaan (St. Matth. 15. ver. 28.) the Samaritan (St. Luk. 17. ver. 16.) that is, a Schismatick, says, Mr. L.

AND in his Index, § 13. *None (are) saved but Mr. L. by Christ; Yet this condemns not the Heathen. pag. grants it 38, Lord: Can any be Saved then but by Christ? Gent. to Hea- then. No, But many may be Saved by him, who never heard of him.—He will judge the Gentiles by the Law of Morality, which he has planted in their Hearts, and we call Natural Religion; But from*

(1) *In absolutè necessariis ad salutem, seu à veritate simpliciter necessaria, aberrare aut excidere nunquam potest.*

Christians he requires Faith in Christ, join'd with sincere Repentance. And sincere Repentance, must surely be necessary for Heathens; if it be true even of the Church, p. 27, that they were all gone out of the way, and become abominable; there was none that did good, no not one. But whatever Mr. L. may think; I should be sorry either to die, or to live out of the Catholick Church; or to expect to keep Company, in the next World, either with Heathens, or Schismaticks. And it is well if Those, who are for enlarging so much the Gate of Heaven, do not shut it against themselves. St. Paul tells us nothing of *Uncovenanted Mercy*, either for Schismaticks, or Heathens. But that *As many as have Sinn'd without Law* (and which of the Heathens have not?) He does not say, shall be judged by the Law of Morality, but, *ἀνομῶς καὶ ἀπολλύσται*, shall also perish without Law, Rom. 2. ver. 12. And Christ himself, St. John 3. ver. 18, *He that believeth not in the Son of God, is condemned already* (either for Infidelity or for other Sins) *because he hath not believed in the Name of the only begotten Son of God.* But let us hear those, whom Mr. L. ought not to suspect.

The Judgment of other Protestants.

2. KING James the First, in his Letter to Cardinal Perron: (1) *The King plainly believes without Fallacy, or Deceit, that there is only One Church of God, call'd, as it truly is, Catholick or*

(1) *Credit verò Rex simpliciter sine fuco & fallaciis, unicam esse Ecclesiam Dei, re & nomine Catholicam sive Universalem, toto diffusam mundo: extra quam ipse quoque nullam Salutem debere sperari affirmat: Damnat & derestatur eos, qui, vel jam olim vel postea, aut à fide recesserunt Ecclesie Catholice, & facti sunt Hæretici; aut à Communionem, & facti sunt Schismatici,*

Universal,

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Universal, spread over all the World: out of which Church, he holds, no Salvation ought to be expected. He condemns and detests those, who in Ancient Times or Afterwards, either departed from the Faith of the Catholick Church, and became Hereticks; or departed from her Communion, and became Schismatics.

3. FOR this, Dr. Pearson, late Bishop of Chester, will give us Invincible Reasons. In his Exposition of the Creed, anno 1669, pag. 349, *The Necessity*, says he, of believing the Holy Catholick Church, appeareth first in this, that Christ hath appointed it as the onely way unto eternal Life. We read at the first, Act. 2. ver. 47, that The Lord added to the Church daily, such as should be saved. And what was then daily done, hath been done since continually. Christ never appointed two ways to Heaven; nor did he build a Church to save some, and make another Institution for other Men's Salvation. Act. 4. ver. 12, There is no other Name under Heaven given among Men, whereby we must be saved, but the Name of Jesus. And that Name is **no otherwise** given under Heaven, than in the Church. As none were saved from the Deluge, but such as were within the Ark of Noah, framed for their Reception, by the Command of God; As none of the First-born of Egypt lived, but such as were within those Habitations, whose Door-Posts were sprinkled with Blood, by the Appointment of God for their Preservation; As none of the Inhabitants of Jericho could escape the Fire or Sword, but such as were within the House of Rahab, for whose Protection a Covenant was made: So none shall ever Escape the Eternal Wrath of God, which belong not to the Church of God. Thus Dr. Pearson.

4. THEODORUS Beza, in *Confessione Christiana fidei*, cap. 5. §. 1. hath this Title: (1) That there always was and will be a Church, out of which there is no Salvation. And, §. 2. (2) That there is only One true Church. Since there is only One God, One Faith, One Mediator of God and Men Jesus Christ, &c.

BUCANUS, loco. 41. §. 23. (3) Out of it, there is no Salvation. But this is to be understood of the Catholick Church.

LUCAS Trelcatius, lib. 2. *Institutionum de Ecclesia*. Parte 2. §. 10. (4) It is a Thing of Absolute Necessity, if we will be Saved, to embrace the Communion of the Catholick Church, out of which there is no Salvation.

ADAMUS Francisci, loco xi, pag. 123. (5) 'Tis Absolutely Necessary, for all that are to be Saved, to be Join'd with the true Church in Faith, Profession, Prayer, and a Will of retaining Communion with the Church.

CALVIN, lib. 4. *Instit.* cap. 1. §. 4, speaking of the Visible Church, says, (6) Moreover out of her Communion, neither Forgiveness of Sins,

(1) Semper fuisse, & fore aliquam Ecclesiam, extra quam non sit Salus. (2) Unam duntaxat esse veram Ecclesiam. Quum Unus sit Deus, Una Fides, Unus Dei & Hominum Mediator Jesus Christus, &c. (3) Extra eam non est Salus. Sed hoc de Ecclesiâ Catholicâ intelligendum est. (4) Necessitas est absoluta, si salvi esse volumus, ut nos adjungamus Ecclesiæ Catholicæ, extra quam nulla est Salus. (5) Prorsus necesse est, singulos salvandos junctos esse cum verâ Ecclesiâ, fide, confessione, invocatione Dei, & voluntate servandæ Ecclesiæ, seu Conjunctionis in Ecclesiâ. (6) Adde, quod extra ejus Gremium, nulla est speranda peccatorum remissio, nec ulla salus, teste Isaiâ, & Joel; quibus subscribit Ezechiel—— Ut semper Exitialis sit ab Ecclesiâ discessio.

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nor Salvation is to be hoped for ; witness Isaiah, Joel, and Ezekiel.

THE Huguenot's Catechism, on the x Article of the Creed. (1) M. *Why is this Article, of Forgiveness of Sins, next to that of the Church?* A. *Because no one obtains Pardon of his Sins, but he that is first Incorporated with the People of God, and perseveres in Unity and Communion with the Body of Christ, that is, with the Church.* M. *So there is nothing, out of the Church, but Death and Damnation?* A. 'Tis Certain. The contrary Opinion, Luther attributes to the Impudence of the Zuinglians, in Caput 47 Geneseos, Tom. 6. fol. 633. col. 2, *I know many were of Opinion fifteen Years since, that every One might be Saved in his own Perswasion. And what is this, but to make one Church out of all the Enemies of Christ? From whence it would also follow, that there was no need of Christ and his Gospel; and there will be no Difference betwixt Turks, Papists, Jews, and Us who have the Gospel.*—Strange then is the Boldness and Impudence of the Zuinglians, who dare Advance such Doctrine, and cover it with my Authority and Example. *Mira igitur Audacia & Impudentia Zuinglianozum, qui talia docere, & mea Auctoritate atque Exemplo abuti audent.*

(1) Pourquoy met on cet Article après l'Eglise? E. Pource que nul n'obtient pardon de ses pechez, que premierement il ne soit incorporé au peuple de Dieu, & persevere en Unité & Communion avec le Corps de Christ, & ainsi qu'il soit membre de l'Eglise.

M. Ainsi, hors de l'Eglise il n'y a que Damnation & Mort? E. Il est certain. Car Tous Ceux qui se separent de la Communauté de Fideles pour faire secte apart, ne doivent esperer Salut, cependant qu'ils sont en Division.

CHAP. V.

Mr. L's Idea of the Holy Scripture, and Private Judgment, Consider'd.

§. I.

Of Scripture.

I. ♦♦♦♦♦ O deny the Church, the Apostles, and the Scriptures to be Infallible; ♦♦♦♦♦ T ♦♦♦♦♦ is a thing so unbecoming an Advocate of the Church of England; ♦♦♦♦♦ that it shakes, in a great Measure, the Foundations of Christianity; and reduces it to a State of Uncertainty, and Enthusiasm. As for the Catholick Church, which we believe in the Creed, Mr. L. tells us, pag. 26, that Infallibility cannot be amongst Men, who are all Fallible. And this Cuts off the Apostles, as well as the Church; which may well be content to lose her Charter, if the Apostles be not secure of theirs. And they, as he says pag. 32, were no more In-

* In some Parts of this Chapter, S. Paul is not Infallible according to Mr. L. pag. 32, 33. fallible, than impeccable. S. Paul, * 1 Cor. 7. ver. 5, 6, 7. exhorts married People to abstain from the Use of Marriage, by mutual Consent for a time, that they may give themselves to Fasting and Prayer: and then come together again, tho' he does not command this, desiring rather that Men should live single, like himself. ver. 8, I say therefore, to the Un-married and Widows, it is good for them, if they abide un-married, even as I. If the Husband or Wife be a Christian, and the Consort an Infidel,

del, he lets them know, they are not tied to Co-habitation; but perswades them to live together, ver. 12, 13, 15, 16. He tells us, Virginity is not Commanded, ver. 25. But exhorts us to it, as to a State more suitable with Prayer, and a Spiritual Life. ver. 27, *Art thou loosed from a Wife? Seek not a Wife.* ver. 32, *I would have you be without Carefulness.* He that is un-married, careth for the things that belong to the Lord, how he may please the Lord: ver. 33, *But he that is married, careth for the things that are of the World, how he may please his Wife:* ver. 34, *So the unmarried Woman, careth for the things of the Lord, that she may be Holy, both in Body and in Spirit: But she that is married, careth for the things of the World, how she may please her Husband.* But this he says for their own Profit, and that they may attend upon the Lord, without Distraction; not to cast a Snare upon them, ver. 35, nor that Marriage is a Sin. ver. 38, *So then, he that giveth his Daughter in Marriage, does well: but he that gives her not in Marriage, does better.* He adds ver. 39, 40, that a Wife, when her Husband is dead, is at Liberty to be married to whom she will, only in the Lord. But she is happier, if she so abide, after my Judgment: and I think also, that I have the Spirit of God. Thus St. Paul. Who, in writing this, either had the Spirit of God, or he had it not, *If he had it;* whatever he writ here, is *Infallibly* true, in the Sense it was written; for God cannot be Mistaken. *If he had it not;* this Part of Scripture, in the Sense it was writ, is *Doubtful;* it is *not Inspired;* the Scripture, in some Parts, is *not Infalible;* nay, 'tis even *false,* as Protestants read it. For we find in their Bible, that *all Scripture is given by the Inspiration of God,* 2 Tim. 3. ver. 16.

2. THUS Mr. L, by weakening St. Paul's Authority, in Commendation of a Virginal and unmarried State, has unadvisedly fall'n so far, as not only to strip both the *Apostles*, and the *Scripture* it self of *Infallibility*; but to make the *Apostles* mistaken, and the *Scripture* false, 2 Tim. 3. vers. 16.

§. II.

Of the Conveyance of Scripture to us.

1. **T**HE Authority of the *Catholick Church*, which we believe in the Creed, and the *Apostles unwrit Tradition*, (which S. Paul recommends, 2 Thess. 2. ver. 15.) are the Means, by which we acknowledge *Scripture* Convey'd to us. But Mr. L. takes other Methods: and it is well, if they tend not (against his Will) to overthrow the Credit of those Sacred Books.

Mr. L's. Method for Conveying the Old Testament. 2. FIRST we receiv'd, says he, pag. 52, *The Canon of the Old Testament, from the Church of the Jews*. Why not from the *Apostles*, and the *Catholick Church*? Was the Church of the Jews more Infallible? pag. 45, *There was no more Promise of Infallibility to the one State of the Church, than to the other*. And pag. 27, *We have now long since seen, that Church of the Jews quite thrown off*. How then do we know, but the Jews in their Canon, may have given us some *Apocryphal Books*; or omitted some that were really *Canonical*, and writ by the Inspiration of God? If *General Councils* may be mistaken, concerning such Books; why not the Jewish *Sanedrim*?

3. NEXT, in the Protestant Bible, there are several Parts of the New Testament, of which both

both Great Men in former Times, and some of the first Protestant Reformers have doubted, as the *Revelation*, the *Epistle to the Hebrews*, that of *St. Jude*, that of *St. James*: which *Luther* anno 1522, in his German Translation, cast out of the Canon. And others, of which the Ancients had doubted, had afterwards the same Fate in other Protestant Churches, as the *second Epistle of St. Peter*; and the *second and third Epistle of St. John*. Which *Salomon Gesnerus* a Lutheran, *Loco Primo pag. 331, & seq.* reckons amongst the Apocryphal Books. But he is for asserting the Authority of the *Revelation*, and of the *Epistle to the Hebrews*. Tho he says they are commonly esteemed *Apocryphal*, to wit, by the Lutherans in Germany, *vulgo solent inter Apocrypha assignari*. All these Doubts may be easily removed, by the Agreement or Definition of the Catholick Church, if she be in all Ages the Pillar and Ground of Truth, upon which we may securely rely.

4- BUT Mr. L. hath another Expedient. He *And the* tells us, p. 53, The true Scriptures were found *New.* out, by comparing them with *Originals*, carefully kept in the Churches to which they were writ. As he gathers from *Eusebius*, lib. 5. cap. 28. Thus, says he, the Canon of the New Testament was settled in those Ages, when these Evidences were fresh and notorious; and hath been received since that Time, by all the Christian Churches in the World [were the first Protestants then no Christians?] so unanimously, that there is no Dispute betwixt any Churches, concerning the Canon of the New Testament. But how much Implicit Faith must a Man have, for the comparing of these *Originals*? And yet he accounts it Evidence, plainly and wholly Evinence. 1st, In what Churches were the *Originals* of those Parts

Parts kept, which were not directed to any particular Church; as the Epistle of St. Jude, the Epistle of St. James, and the Revelation? Secondly, Who knew the Apostle's Hands in the Fourth or Fifth Century, so many hundred Years after their Decease, so well, that they could not be mistaken in them, nor deceived with Counterfeits? Will Mr. L's Hand-writing be known in this manner, after half a Century? Thirdly, To what Number of Priests or Bishops, in the Fourth or Fifth Age, were the Apostles Hands thus known, and the Originals Exhibited? Fourthly, How do we know, that all the Originals were kept so long? Did Eusebius ever see them? Fifthly, If he did, how came he to doubt himself of some of the Books of the New Testament, as of St. James's Epistle, lib. 2. cap. 23. Edit. Val. p. 66. C? Is not Settling the Conveyance of Scripture to us upon such false Evidence, a manifest Exposing of it both to Atheists and Deists?

IN his Treatise of Private Judgment, p. 205. he tells us from Eusebius, lib. 5. Hist. cap. 28. That false Gospels and false Epistles, inscribed to the Apostles by Hereticks in the first Age, were detected in that same Age, whilst the Originals of what the Apostles wrote, were still in being. I do not find that Eusebius says this, or any thing like it. So that it is a groundless Fiction, to answer an unanswerable Argument of Church-Authority. First, The Hereticks (1) Eusebius mentions, who had Copies disagreeing with one another, of which they could not produce any Originals elder than

(1) Lib. 5. Hist. cap. 28. Edit. Vales. Paris, anno 1659, pag. 197, 198.

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themselves, were *Asclepiades*, or *Asclepiodotus*, *Theodotus* the Banquier, *Hermophilus*, and *Apolonius*, all Hereticks of the Third Century; and Followers of *Theodotus* of *Byzantium*, and his Errors, condemn'd by Pope *Victor* in the End of the Second Century, and by Pope *Zephyrin* in the Beginning of the Third. Secondly, The disagreeing Copies of these *Hereticks*, were not the False Gospels or False Epistles, attributed to the Apostles in the First Century; but False Editions and Corruptions of the true Scripture. Tho the Writings counterfeited in the First Age, under the Apostles Names, might have been detected by the Apostles themselves. As doubtless they were in some measure. For St. *John Evangelist* (according to St. *Irenaus*, lib. 2, cap. 39.) liv'd till *Trajan* was Emperor, that is, till the End or very near the End of the First Age. But if *Eusebius* had said (as indeed he does not) that Writings, Forged by *Hereticks* their Contemporaries, had been Discover'd by the Apostles; what would these serve towards the Clearing of those Books, which were doubted of long after the Apostles time, and even by *Eusebius* himself? Now let us hear Mr. L's Account.

Ibid. p. 206. *THE Canon of Scripture*, says Mr. L. was settled at the Time when it could be done by full Evidence, and the Notoreity of the thing was known to all. This is another great Mistake, for it is undeniably Evident by (1) *Eusebius*, that the *Revelation*, the *Epistle to the Hebrews*, the *Second*

(1) Lib. 2. Hist. Eccl. cap. 23, p. 66. Lib. 3. cap. 3. p. 72. Cap. 24. 25. p. 96, 97. Lib. 6. cap. 20. p. 222, 223. Cap. 25. p. 227. Lib. 7. cap. 25. p. 272, 273.

Dr. Walton's Account.

Epistle of St. Peter, the Second and Third of St. John, the Epistle of St. Jude, and St. James, were doubted of, long after the Apostles Time. But of this more hereafter. In the mean time let us hear the Account, which a Protestant Doctor gives us, somewhat more vers'd in Antiquity perhaps than Mr. L. I mean Dr. Walton in his Prolegomena. (1) Lastly, St. John writ his Revelation, which, nevertheless, was not presently Accounted Canonical by the whole Church. For this, and some other Parts of the New Testament, were doubted of for some Ages: Till at length, rather by a Tacit Consent of the Church, than any express Decree, all the Books, as they are read at present, were receiv'd and approv'd. And by the by, these Few words of Dr. Walton, are a full Answer to Dr. Cofin's Scholastical History of the Canon of Scripture, anno 1672, of 224 Pages.

Insincerity of the 39 Articles.

THEY also discover a Remarkable Secret, by betraying the *Insincerity* of the thirty-nine Articles. The Sixth of which runs thus: *Holy Scripture, containeth all things necessary to Salvation. — In the Name of the Holy Scripture, we do understand those Canonical Books of the Old and New Testament, of whose Authority was never any doubt in the Church. By this Rule (which was only set up to exclude the Macchabees, and some Deutero-Canonical Books of the Jews) no less than seven Books of the New Testament, are mani-*

(1) Cap. 4 § 6. p. 31. Ultimus S. Joannes Apocalypsim suam conscripsit, quæ tamen non statim apud omnes Ecclesias in Canonem recepta est. Sed de hac aliisque quibusdam partibus Novi Testamenti per quædam sæcula dubitatum erat. Donec tandem tacito totius Ecclesiæ Consensu, potius quam expresso aliquo Decreto, omnes Libri, prout hodie leguntur, recepti & approbati sunt.

festly

festly discarded; viz. The *Epistle to the Hebrews*, the *Epistle of St. James*, the *Second of St. Peter*, the *Second and Third of St. John*, that of *St. Jude*, and the *Revelation*. Yet these, tho' formerly doubted of in the Church, are allow'd to be Scripture in the very same Article: *All the Books of the New Testament, as they are commonly receiv'd, we do receive, and Account them Canonical.* An everlasting Instance of palpable Insincerity.

§. III.

Of the Belief of Scripture.

1. **I**T is Evidence, says Mr. L. p. 50, and not Authority, upon which my Belief of the Scripture is founded.—I believe the Scriptures, and the Facts therein related,—from the Nature of the Evidence; which makes it Impossible for Mankind to Concert such a Lye, or to carry it on, without being Detected. This, if I mistake not, gives the Scriptures, both of the Old and New Testament, another Mortal Wound.

FOR, First, Which of ours, or of our Forefathers Senses ever was it, which saw that the Author of the Book of *Moses*, *Josuah*, *Judges*, *Ruth*, &c. of the *Gospels*, *Acts*, *Epistles* or *Revelation*, was Inspired to write those Books, which we call Scripture? For, if Truth be enough to make a Book Scripture; *Epictetus*, and some Part of *Seneca's* Works, may pretend to that Title. Why should not the Five Decisive Books quoted by Mr. L, (which never had, because they never deserv'd an Answer) or his own, if fairly writ, put in for the Plate? Christianity, says Mr. L. is grounded upon

Grounding
the Belief
of Scrip-
ture, on E-
vidence a-
lone,
gives it a
Mortal
Wound.

(1) Facts

(¹) *Facts of which Men's outward Senses, their Eyes and Ears, may judge : upon Facts, done openly in the Face of the World.* But if *Trinity*, and *Incar-nation* be not Objects of *Sense*, p. 144, as indeed they are not; how came the *Inspiration*, by which Scripture was writ, to have any such *Evidence*? Was it either *Expos'd* to the *Outward Senses*; or *done openly in the Face of the World*? If not, It has no share in Mr. L's *Evidence*.

Secondly, MOSES, indeed, could never have perswaded Six Hundred Thousand Men, that he had led them through the Sea, in the Manner related in *Exodus*; or, that they had lived forty Years in the Wilderness, upon *Manna* rain'd down from Heaven; if it had not been true. Neither could the Apostles have perswaded Five Thousand Men, that they had all been fed at once with five Loaves of Bread; if the *Relation* had been false. So that, supposing the Books of *Moses* were writ by him (as we have them now) and believed at the same Time by the People; the publick *Facts*, related of his own Time, will have an *Unquestionable Evidence*. But what *Evidence* will others have, which are suppos'd to have happen'd some Thousands of Years before *Moses* was Born? That, the World was made in Six Days? That *Adam* was deceiv'd by the Serpent, and cast out of Paradise? That *Eve* was made out of one of his Ribs? That all *Mankind*, but eight Persons, were Drown'd in the Deluge, &c.

Thirdly, What Evidence of Publick Fact can we have, that *Sampson* kill'd a Thousand Men, with the Jaw-bone of an Afs? That he carried

(¹) *Truth of Christianity demonstrated.* p. 55, 56.

the Posts and Doors of the City-gate upon his Shoulders, to the Top of a Hill; and that shaking the middle Pillars of the House, he crusht both his Enemies and himself? That *David* conquer'd *Goliath*, &c. Are these Facts more Evident to Common Sense, than that *there was such a Man as Alexander, or Cæsar; or that there is such a Town as Rome, or Constantinople*, p. 51. This, to support his *Evidence*, Mr. L. must say; so dangerous it is to reject the *Authority* of the *Catholic Church*, which we profess in the Creed.

§. IV.

Of Private Judgment.

1. **N**OTHING can be believ'd, without a Man's own (or his private) Judgment. For Believing is Judging. Nothing ought to be believ'd, unreasonably: that is, either rashly, or against Reason, or without sufficient Reason, for what we believe. And therefore nothing ought to be believ'd, against uncontestable Evidence. If Mr. L. means only this, when he says, p. 46. *We must trust to our Private Judgment in every thing, without Exception; I know not, where we must find him an Adversary to fight against.* But, I fear he has a worse Meaning in it.

2. For, pag. 36, he argues thus: *Pray, tell me, why do you believe a God? It would be Blasphemy, to say you Believe it upon any Authority [then it is Blasphemy to say, I Believe it; for all Christian Faith, is grounded upon the Authority and Revelation of God, declared to us in the Scripture, or by the Church] for that would place such an Authority, above God. And it would be Non-sense*

to say, you believe it either from the Church, or the Scriptures; because you can believe neither, without first believing there is a God. What is it then? We believe a God, purely upon our own Reason.—

And, if God hath given us no other Guide but our own Reason, with the Assistance of his Grace, to be-

For Belie-
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Faith (ac-
cording to
Mr. L.)
no Authori-
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ture.

lieve in himself; If this be all we Have, or Can have for the Main Article of our Creed; what further do we require for those of less Consequence?

A Man would be inclin'd to think, that if believing a God upon Authority be Blasphemy, because it places that Authority above God; the Believing God purely upon our own Reason, will be placing that Reason above God; and therefore Blasphemy. But, setting the Consistence of this Argument apart: It seems to import, that no Article of Christian Faith, especially of the Creed, (as *Trinity* and *Incarnation*) is necessarily to be believ'd, either from Scripture, or from the Church. For, if we believe a God, says he, not from the Church, nor from the Scripture, nor from any other Guide, but purely upon our own Reason assisted with Grace: If this be all that we can have, for the Main Article of our Creed; what further do we require, for those of less Consequence?

3. BUT, 1. If this be true, the Scripture is no necessary Rule of Faith. Which is giving up the Cause of the Protestant Church. 2. If nothing is to be believ'd concerning the *Trinity* and *Incarnation*, but that which Reason alone (with the Assistance of Grace, to make us judge reasonably) can conclude to be Truth: these two, and with them, all other *Mysteries* of Christian Faith, must be given up to the *Deists*. And I cannot but dislike, what Mr. L. says, p. 48, That the *Divine Three*, are only call'd *Persons*;

as God is said to *repent*, or to *grieve*; not that it is *really* so. Which, if not intended by him, may draw an unwary Reader into *Sabellianism*; and make him think, there is no greater Mystery in the *Blessed Trinity*, than that One Man should have three Offices; or be *Powerful*, *Wise*, and *Good*. Which is down-right *Blasphemy*: and the *Overthrow* of Christian Religion. 3. Either the Scripture, in all Parts of it, is to be believ'd or not. If it be, *Private Judgment* ought to submit to all Points, Evidently, or more Probably contain'd in Scripture. If all Parts of Scripture are not to be believ'd; there is an End of Scripture; and (I fear) of Christianity with it. So that we must be either *Deists*, or *Atheists*, to which all *Heresy* tends. 4. Altho' the *Catholick Church* were not *Infallible*; yet, considering the Providence of God, the Dignity and Multitude of her Pastors, the Number of her Councils, Universities, Writers, Prelates, and Divines, which are, or have been in the most Learned Part of the World, above nine Hundred years (in this far out-numbering any one Church, or Society of Christians whatsoever) no One that has Christian Humility, especially such as want either *Capacity* or *Convenience*, to Examine Disputes of Religion to the Bottom, which not One in Five Hundred can do; would prefer his *Private Judgment*, before that of the *Catholick Church*, in *Controversies* of Religion, properly and strictly so called: that is, where there is not Uncontestable Evidence against Her; but Arguments and Authorities flashing on both Sides, with such an Appearance of Reason, that Each hinders the Other from being fully Evident. 5. To let all Men that have Common-Sense, even Wo-

*Private
Judgment
ought to
submit to
Scripture.*

To let every One set up his Private Judgment against the Catholick Church is to encourage Pride. men and Children, set up their *Private Judgment* above the Catholick Church, and all Mankind; is a shameful Abuse of Reason, and *Private Judgment* it self; a visible Encouragement of *Pride*, and *Self-conceit*; an everlasting Source, of the greatest Evils: that is, as Mr. L. confesses, of a ⁽¹⁾ *Multiplicity of Sects and Opinions*: of *Perpetual Wrangling*, and all the *War of Religion*; which the most of any thing, embroils the *Peace of the World*; and is a common Pretence, both for *Civil and Foreign Wars*. The *Moravians* in the last Age gave the World a sufficient Instance of this; when, as the *Atlas Geographus* tells us, pag. 601. The Synod of Brin in 1608, having given Leave for every Man to believe as God had given him Knowledge; the People abusing their Liberty, Abundance of unlearn'd Men, and Mechanicks, set up for Preachers, which divided them into fourteen Sects, who all rejected Communion with one another. 6. If no one, in Matters of Religion, ought to submit to the Authority or Judgment of Others; Penal Laws (in Relation to Controverted Points) are manifest Tyranny; for so much as they put a Restraint upon Men's Private Judgment, and, in so doing, invade the Essential Right of their Creation. But let us see what Mr. L. has objected in his Treatise upon this Subject.

Objections Answered. 4. *First Objection.* He that lets himself be Govern'd by Authority, must resign his Reason, and give it up Absolutely to Authority. He must follow his Guide, tho' in all the wild Delusions, that are possible: and pluck out his Eyes, that he may see the better, pag. 185. The Church of Rome, bids Men deny their Reason, p. 203: trust Absolutely,

(1) *Treatise of Private Judgment.* pag. 181.

Ch. V. § 4. Private Judgment.

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and Blindly to her Guidance, p. 222. tho' she lead them over a Precipice, *ibid* : tho' the Case be never so plain, pag. 203.

Ans. All this is a Mistake. The Church bids no One deny his Reason : Act unreasonably: or believe her against Uncontestable Evidence. She blames not the Use of Private Judgment, but only the Abuse; or the Using of it in an Unreasonable manner; As Arius, Nestorius, Luther and Calvin most certainly did, when they took themselves to be more competent Judges of the Sense of Scripture, than all the Bishops of God's Church.

5. Second Objection, pag. 189. No Jew turn'd Christian, but he who preferr'd his own Private Judgment, to the Authority of the Church.

Ans. 1. Private Judgment, ought not to yield to any Authority, that has Uncontestable Evidence against it, or rather, Uncontestable Evidence (such, as the Heavenly Life, Doctrine, and Miracles of our Blessed Saviour, join'd with the Ancient Prophecies, afforded, of his being the Messiah, the Son of God; and therefore a Living Infallible Judge of all Controversies whatsoever) ought to be prefer'd by every Man's Private Judgment, before any opposite Authority.

2. The Converted Jew, did no otherwise Decide the Question concerning the Messiah; than by Submitting his Judgment (as in Reason he ought) to the Decision and Authority of an Authentick Living Infallible Judge, who said to the Jews, *S. John 10. ver. 37, 38. If I do not the Works of my Father, believe me not: But if I do; tho' you believe not me, believe the Works.* 3. He preferr'd not his Private Judgment, to the Authority of the Church; but the Decision of an Infallible Judge,

and Unquestionable Evidence, to the Authority of the Synagogue.

6. But the Jews, says Mr. L. in *Case Stated*, p. 46.) said, that Christ wrought his Miracles by Beelzebub, St. Mat. 9. ver. 34. St. Mat. 12. ver. 24. And who was to be Judge in this Case, the People, or the Jewish Church?

Ans. NEITHER the one, nor the other. For Christ was the only Infallible Judge, and his Commission unquestionable. If it was not fully and Uncontestably Evident; why did he say, St. John 15. 24. *If I had not done among them the Works, which no other Man did, they had not had Sin: ver. 22, But now they have no Cloke for their Sin?* Why did he tell the Pharisees, St. Mat. 12. ver. 31, 32, That their Attributing his Miracles to Beelzebub, was so grievous a Sin, that to the greatest Part of them, it was never to be forgiven, neither in this World, nor in the World to come?

WHETHER the Synagogue was ever Infallible or not, or wasever thought to be so by the Jews; is a Question, in which Christian Religion is no ways concern'd: First, If it be true, what Mr. L. tells us in his *Treatise of Private Judgment*, pag. 216, that they, and whatever can be call'd their Church, was involved in the Idolatry of the Golden Calf, when they thought they had lost Moses, Exod. 32; and that this Sin was charged upon all Israel, Dan. 9. ver. 11: 'Tis certain the Synagogue was never Infallible. Secondly, If it was ever Infallible, it is Evident, the Infallibility of it was not Perpetual, and Indefeasible; but for a Time only: viz. till the coming of the Messiah; and that, by Rejecting him, the Synagogue should fail, and Err most grievously against

against Faith. Which the Prophets, and He himself had manifestly foretold, before it happen'd. *Isa. 8. ver. 14, He shall be for a Sanctuary: but for a Stone of Stumbling, and for a Rock of Offence to both the Houses of Israel, and Jerusalem. Psal. 118. ver. 22, The Stone, which the Builders refused, is become the Head Stone of the Corner.* From which Text, our Saviour made this Conclusion, to the Jews, *Therefore I say unto you, the Kingdom of God shall be taken from you, St. Mat. 21. ver. 43.*

IT was Prophecy'd, says Mr. L, in Christianity Demonstrated, pag. 128, that they should not know their Messiah, and should reject him when he came: that he should be a Stone of Stumbling, and a Rock of Offence to them, Isa. 8. ver. 14, 15; And that their Eyes should be Closed, that they should not understand their own Prophets, Isa. 29. ver. 9, 10, 11, 14: that their Builders should reject the Head Stone of the Corner, Psal. 118. ver. 22: And the like in several other Places of their own Prophets. Thus Mr. L. So that even the Synagogue's Rejecting of our Saviour, was an Argument both of his being the *Messiah*, and the Infallible Judge of Controversies, as his Eternal Father *Proclaim'd* him, *St. Luke. 9. ver. 35: This is my Beloved Son, Hear him.*

7. BUT, says Mr. L, p. 215, We must either *Maintain the Infallibility of the Jewish Church, all along before Christ came, or Lose our Own.* p. 223, *The Jewish Church was Uncontestably in Possession of all the Promises of Infallibility, and Perpetuity, for many Ages together; as p. 190, of Isa. 59. ver. 21. and Isa. 35. ver. 8.*

Ans. This is a Notorious Mistake. For, *First, Christ did not say to the Synagogue, Behold, I am with you to the End of the World: And, the*

*Gates of Hell shall not prevail against her. Nor to his Church the Kingdom of Heaven shall be taken from her. Secondly, The Promise in Isaiah, cap. 59. ver. 20, 21. is Evidently made to the Church of Christ only, and not to the Synagogue: **The Redeemer shall come** to Sion, and to them that turn from Transgression in Jacob, saith the Lord. [As for me] This is my Covenant with them, says the Lord. My Spirit that is upon thee, and my Words which I have put in thy Mouth, shall not depart out of thy Mouth, nor out of the Mouth of thy Seed, nor out of the Mouth of thy Seed's Seed, saith the Lord, from henceforth and for Ever. And, Isa. 35. ver. 4, 5, 8. Behold your **GOD** will come, — he will come and Save you. Then the Eyes of the Blind shall be open'd, &c. and a High-way shall be there, it shall be called the Way of Holiness, the way-faring Men, tho Fools, shall not err therein.*

8. Third Objection. p. 198. **THERE** cannot be any Judge of Faith, but God alone.

Ans. First, Every Man, according to Mr. L, is by his Private Judgment, a Judge of Faith. Secondly, He says, p. 218. I allow the Church to be the Judge of Faith, the Only and Supreme Judge of it upon Earth. And p. 211. She has the same Authority, that is acknowledg'd in the Dissenter's Westminster-Confession of Faith, chap. 31. ministerially to determin Controversies of Faith. He adds p. 212. (whatever he means) And it is most Reasonable, to submit and acquiesce in such Demonstration of the Church, except where the Case is Notorious, &c. Thirdly, were not the Apostles Infallible Judges of Faith, when consulted about the Necessity of Circumcision, Act. 15. ver. 1, 2, 6, 28? Besides we used to be told, that Scripture, as to all those Points which

which are clearly express'd in it, is not only the *Rule*, but also the *Judge of Faith*. Yet none of these is *God*.

WHETHER the *Jews* thought their Synagogue *Infallible*, or no, I know not. Mr. L. to make their Case and Catholicks Parallel, confidently supposes it. Perhaps because it was easier to do so, than to Prove it. However, I shall not dispute it with him. For it is wholly Foreign to the Point in Question. But, what he says, p. 205, that the Church's Infallibility was never maintain'd by any, but by the Church of the *Jews*, and of *Rome*; is certainly a Mistake: as we have seen already in the Doctrine of the *Eastern Churches*, p. 12, 13.

THE Definition of the *Greek Synod at Constantinople*, anno 1639. is *Κυρίως δογματίζοντι καὶ πιστεύοντι, καὶ τ' ἄλλα.* (1) To *Cyrillus Lucaris Anathema*, for teaching and believing it possible for the Church of Christ to Lye——For he says, "She is not taught by the Holy Ghost, but by Men; and that Men may by Ignorance Err, and Deceive, and be themselves Deceived. And in the Twelfth Chapter, "It is True and Certain, says he, that the Church in this Life may Err, and take Fallhood for Truth. From which Fancy of his, or Madness rather, it would necessarily follow, that Christ himself would Lie; that he would not be with us, or with his Church to the End of the World, according to his Promise; that the Holy Ghost would not speak by the Church; and that the Gates of Hell, which are the Heresies of Wicked

(1) Apud Leonem Allatium lib. 3 de perpetuâ Consensione cap. 11. p. 1066. & in Græcorum Synodo Bethleemica sub Dositheo, anno 1672, in Clypeo Fidei Orthodoxæ. cap. 5.

Men, would prevail against it. Besides, every one would be Uncertain, whether the Gospel (which we have in our Hands, and is given us by the Church) be a Book inspired, or no——To so detestable a Heretick, we say Anathema.

9. *Fourth objection.* p. 183, *THE First and most Material Step, that every one must make, is the Choice of his Religion; whether he will be a Christian, a Jew, a Mahometan, or an Heathen: over all which there is no Judge. What need then of submitting Reason to Authority, when we have found it?*

Ans. *THIS* equally impugns the Church, the Scripture, Christ, and all Revelation of hidden Mysteries. To believe the Scripture, Christ, or the first Principles of Reveal'd Religion, a Man has nothing to Guide him (under God) but his own Private Judgment, according to Mr. L. Must he then Conclude, that Christ is not Infallible; or that St. Paul did ill, in casting down Imaginations, and bringing into Captivity every thought to the Obedience of Christ, 2 Cor. 10. ver. 5. Or that the Converted Jew, when, by his private Reason and the Grace of God, he had found out Christ to be Infallible, must not afterwards give an inward Assent, and Implicit Faith to his Doctrine in all Points; but only give him the Honour of an Outward Submission, or Non-contradiction, such as every good English Protestant is to give to his Church, and the 39 Articles? When the Grace of God, and the best use of our Reason, has brought us to know any, either Person, or thing Infallible, as Scripture, Christ, or Revelation: it would be highly unreasonable, not to Submit (by an inward Assent) our Reason to That, by which Reason tells us we cannot be mislead.


mislead. I hope the Reader will think these Arguments fully Answered. And I do not remember that Mr. L. has any others Material, for setting up *Private Judgment* above *Authority*.

CHAP. VI.

Some Slight Skirmishes of Mr. L.

§. I.

The Liturgy.

I.  E values himself so much upon the *English Liturgy*, that he sets out with it p. 2. and from thence Concludes the Lawfulness, of Communicating with *Protestants*.

And p. 102, *Our Liturgy*, says he, is all *Orthodox*, even our *Enemies* being Judges.

RIGHT: If he knows our Mind, better than *Do we* we do. But this may be question'd. 1. The *grant it* greatest Part of the *Common-Prayer-Book*, is the *Orthodox?* *Mass-Book* in *English*. But why was the *Canon*, and some other Parts left out? This was done, if *we* may be judges, in Favour of *Heresy*, and therefore hinders the Collection from being *Orthodox*. Would the *Nicene Creed* be *Orthodox*, if the word *ομολογιον* were left out to Humour the *Soci-nians*, or Mr. *Wh — n*? It was all the *Arians* struggl'd for, upon many Occasions. And whatever Professions of Faith, were either made upon this Model, or extorted by them, were

were judg'd *Heretical* by St. *Athanasius*. 2. Can any but *Protestants* give thanks to God, for King *Charles the Second's* Restoring to this Nation his (¹) *True Religion and Worship*: or for King *William's* delivering it from *Popery*, or, as the (²) *Common-Prayer-Book* calls it, from *Popish-Tyranny*? 3. Is the *Practice and Rule Orthodox*, if we May be judges, which the *Common-Prayer-Book* authorizes for Kneeling at Communion; That hereby no *Adoration* is intended, or ought to be done, either to the *Sacramental Bread and Wine*, there *Bodily Receiv'd*; or unto any *Corporal Presence*, of *Christ's Natural Flesh and Blood*: For the *Sacramental Bread and Wine* remain still in their *Natural Substances*,—and the *Natural Body and Blood* of our *Saviour Christ* are in *Heaven*, and not here? Or, do we judge the *Prayer* it self of *Consecration*, *Orthodox*; that we receiving these thy *Creatures* of *Bread and Wine*, &c? 4. Is a *Confession* of *Sin* made in *General* to God, by the *Minister* in a set *Form* of words, sufficient before *Communion*, if we may be Judges? 5. Altho we judg'd the *Liturgy Orthodox*; it would signifie little or nothing, unless the 39 *Articles* were *Orthodox* too; which, if we may be judges, will scarce be granted. 6. Tho both the *Liturgy* and *Articles* of *Protestants* were *Orthodox*; yet we could never judge their *Ministers* so, whilst they live in a *New-raisd* *Communion*, which is not yet two Hundred Years old. Which Consideration alone, would make it a grievous *Sin*, to *Communicate* with them in *Sacris*, if we may be Judges.

(¹) *Service of the King's Restauration.*
Oxford, anno 1700.

(²) *Printed as*
Neither

NEITHER is this all, For, methinks, before Mr. L. had proclaim'd his *Liturgy Orthodox*, even his *Enemies being judges*, he should have secur'd the Votes of his *Friends*. For which I recommend him to the *Cranmerian Liturgy*, and to a Zealous Brother in his *Observations* (upon an Essay for Catholick Communion) p. 8, 85, 183, and 200. where he will find it expos'd, by a Minister of his Church, for a *Deform'd, Disorder'd, Cranmerian Changeling*.

§. II.

The Mother-Church.

1. ABOUT this, Mr. L. is not a little concern'd. And will not have *Rome*, nor the Church in Communion with it, to be the *Mother-Church*, whatever comes of it. First, What *Church* then was it, in which *Luther* and the first *Protestants* were Christen'd? For, let her be never so much *Corrupted*, the *Whore of Babylon*, or what you please; yet She was their *Mother*. This Justice Mr. L. must do her, if he desires we should think him *Sincere*.

Secondly, FROM what *Church*, had the first English *Protestants* their *Ordination*? Not from the Church of *Rome*, I suppose, lest she should be their *Mother-Church*. And setting her aside: I would gladly know, how they procur'd a *Commission*, derived by *Succession from the Apostles*? Whether it came by Sea, or Land; or drop'd from Heaven?

Thirdly, I should be also desirous to learn, what we must Answer the Pope, if he should tell us that our Ancestors were converted from
Idolatry

Idolatry to Christianity, by the Miracles and Labours of Missioners, sent hither by his Predecessor, both in Faith and Place, St. Gregory the I. and should therefore insist upon it, with S. Paul, 1 Cor. 4. ver. 15, *Tho' you have Ten thousand Instructors; yet you have not many Fathers: For in Christ Jesus, I begot you through the Gospel?* If it be certain, that Jerusalem was the Mother-Church of the Gentiles; will not this make Rome, in the same Sense, the Mother-Church, in regard of the English?

Fourthly, If Protestants be the Mother-Church, in respect of the Presbyterians, and other Dissenting Brethren, who have Reform'd her Reformation, and refined upon it; is it not undeniable, that the Church, whose Communion they left, is the Mother-Church in respect of Protestants? but let us hear Mr. L's Objections.

Fifthly, *IT is certain*, says he, pag. 2, That Jerusalem was the Mother-Church, where Christ first planted the Gospel, from whence the Apostles were to propogate it, beginning at Jerusalem, St. Luke, 24. ver, 47. Pag. 3, The Disciples were call'd Christians first at Antioch, Act. 11. ver. 26. And there were many Christians in Greece, before there were any at Rome. Therefore the Greek Church could not be the Daughter of the Latin Church, which was born after her.

Ans. The Argument is very far-fetch'd: But will be of no great Use. For, besides that, no Christian Church (whether in Greece, or Antioch, or at Jerusalem) is Elder than St. Peter: The Question is whether the Church of Rome be not as much the Mother-Church, in respect of Protestants; as Protestants are in respect of Presbyterians? And can any thing be more impertinent to this,

this, than, *Whether the Gospel was first preach'd in Italy, or Greece?* But the *Mother-Church* is a Sacred Name. And therefore not to be given to the Church of *Rome*. The *Reformation* however could no more deprive her of *this*; than our late *Revolution* could place *K. William* on the Throne, before *K. James*, to whom he Succeeded. The Fact is Uncontestable; and no less Positively own'd by *K. James I.* in a Publick Speech to his Parliament, anno 1603. *I own*, says he, *the Church of Rome to be our Mother-Church.*

Secondly, Tho' the Gospel was preach'd in *Greece*, before it was preach'd at *Rome*; and at *Jerusalem* before it it was preach'd in *Greece*; yet the Church in Communion with the See of *Rome* was, in the Apostles Time, the great Body of Christians, from whence all Reformers of the Faith were cut off; whom *St. John* calls *Antichrists*, and *St. Paul* *Hereticks*. Why then might not the whole Church, ^{The whole} in the Apostles Time (which Church was on- ^{Body of} ly in One Communion) be properly call'd the *Mother-Church*, in respect of all those *Christian Soci-* ^{Christi-} ^{ans, Com-} ^{munica-} ^{ties cut off from it; as that of Simon Magus, of} ^{ing with} ^{the Nicolaites, of Cerinthus, of the Nazareans, of the Apo-} ^{the Ebionites, and others; Of whom St. John} ^{says, 1 John 2. ver. 19. They went out from us, but} ^{the Mother-} ^{Church, in} ^{respect of} ^{would no doubt have continu'd with us. And if St.} ^{the first} ^{Peter and his Successors have, by Christ's Institu-} ^{Dissenters.} ^{So is a Me-} ^{tropolis, in} ^{respect of} ^{unles-} ^{Subordi-} ^{nate Sees.} ^{tion, a Spiritual Supremacy over the whole} Church; why should not their particular See, ^{wheresoever it is, be properly call'd the} *metropolis*, or *Mother-Church*, in respect of all other Sees or Parts of the Catholick Church, Subordinate to it? Time and Government are Considerations

tions as desperate, as *Monarchy* and *Age*. Tho' a good King be the Father of his *People*, yet he needs not be the *Eldest* Man in the Kingdom. Can it not then be so in Episcopal Sees, that That which is the *Daughter* in the Order of *Time*, may be the *Mother* in the Order of *Government*? Suppose there were Bishops of *Llan Elwy*, or *St. Asaph*, (as indeed there were) before there were any at *Canterbury* or *York*, must these, upon that Account, lose their Authority of *Metropolitans*?

Sixthly, BUT, says Mr. L. p. 3. Tho' *Rome* were, by Christ's Institution (not directed immediately to Her, but only to *St. Peter* and his Successors) *Head of the Catholick Church*; yet this would not make her the *Mother-Church*, in respect of all Christians; of *Greece*, for example, or *Jerusalem*.

Ans. IN the Order of *Time* perhaps it would not; in the Order of *Government*, it certainly would. And it is not *Time*, but *Government* that infers Authority, and Subordination; and can make One Particular See the Center of Unity, to all the other Parts of the Christian Church.

IN the Order of *Time*, the *Christian Church* at *Jerusalem*, and in *Judea*, brought to the Faith by the Preaching of Christ and his Apostles, was not indeed the *First Church of God* (for the Jewish Church, in the the time of the Prophets, was before her; and the Patriarchal Church, before the Synagogue) but, if you please, the *first Christian Church*. She was also the first, in the Order of *Government*, if you comprehend Christ, (or his *Vicar*) residing there. But, since he did not invest *Towns*, but *Men* only with his Authority of Governing his Flock; That Church,

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Church, which was the First in the Order of Time, might afterwards be Inferiour, in the Order of Government. And so it happen'd to Jerusalem, according to the Rule of *Major serviet Minori*, The Elder shall serve the Younger.

FOR, in the First General Councils, the Bishop of Jerusalem's Place was not only after Rome, Alexandria, and Antioch, but even after Constantinople, when it was built, tho' no Apostolical See. Nor had the Bishop of Jerusalem a Jurisdiction, even over Palestine, in the IV first Centuries. The Council of Nice, can. 7. grants him (1) the Honour, which Custom and Tradition had given him; but it was τῇ μὴ προέχοντι τῷ ἀρχιεπίσκοπῳ ἀξιώματι, without prejudice to the Metropolitan of Palestine, who then was the Bishop of Casarea. Whence St. Jerom, (2) *Ibi decernitur; ut Palestina Metropolis Casarea sit*, That Council agreed, that Casarea should be the Metropolis of Palestine. And speaking to Joh. Bishop of Jerusalem, who had appeal'd to Theophilus, Bishop of Alexandria, (3) *Thou hadst rather trouble him*, says he, *than give due Honour to thy Metropolitan.*

§. III.

Protestant-Catholics. *

First, **T**HE true Church of Christ, is own'd in the Creed, to be the Catholic Church. It is then a Point of very great Importance to know, among so many different Socie-

* Dr. Cofin of Transubstantiation p. 28. has this Expression. Calvin's words are such, says he, that no Catholic Protestant could wish to use any ties or her

(1) T. 2. Conc. Lab. p. 32. (2) Epist. 61. ad Pammachium. (3) Ibid. Maluisti occupatis auribus molestias facere, quàm debitum Metropolitano tuo honorem reddere,

ties of Christians, who are *Catholicks*? For they only, are in the True Church. About this, we have a Scuffle between Mr. L. and his Lordship, pag. 103. *We desire not to be called Papists*, says my Lord: nor *Roman Catholicks*. *We term our selves Catholicks*. Gent. *We call our selves so too*. And so the Fray Ended. But, surely a Question of this Moment deserves something more, than *I say and You say*.

2. First, THEN, if the *Catholick* Church be the *Universal* Church; *Catholicks* must be the great Body of Christians in all Ages, from which all other Christian Societies of *Hereticks* and *Schismatics* are cut off. How then can a *New-rai'd Catholick* Communion, which is not yet Two Hundred years old, be *Catholicks*? Upon this Principle, *Tertullian* writ his Book of *Prescriptions*; to shew that *Hereticks* are Convicted by this, that they cannot shew a Succession of Pastors of their Communion, from the Beginning. (*) *Let them produce*, says he, *the Origin of their Church*, let them give us a List of their *Bishops*, drawn down by Succession from the Beginning, so that their first Bishop had either an *Apostle*, or an *Apostolical Man*, continuing to the End in the *Apostles* Communion, for his Predecessor.—Let *Hereticks* Counterfeit any thing like this, if they can. And (**) if the Case

(*) Cap. 32. Edant ergo Origines Ecclesiarum suarum: Evolvant Ordinem Episcoporum suorum, ita per Successiones ab initio decurrentem. ut primus ille Episcopus aliquem ex Apostolis vel Apostolicis viris, qui tamen cum Apostolis perleveraverit, habuerit Auctorem, & Antecessorem. — Constringant tale aliquid Hæretici. (**) Cap. 37. Si hæc ita se habent... constat ratio propositi nostri, definientis non esse admittendos Hæreticos ad ineundam de Scripturis Provocationem, quos sine Scripturis probamus ad Scripturas non pertinere. — Ad quos merito dicen-
stand

stand thus, we need not Scripture to shew, that they should not be allow'd to Appeal to the Scripture. — To whom we may justly say, *Who are you? When did you come? And from whence? Why do you Enter upon my Possession?*

3. AGAIN, tho' all, in a manner, who pretended to *Reform* the Faith of the Church since the Apostles Time, have also pretended to the Name of *Catholicks*; yet this, in Common Discourse, was never given to any *new-rai'd* Communion: But stuck only to the standing Church of All Ages; to which almost every *Reformation* gave a New Name; and some of them so many, that One would almost think they were content it should be call'd any thing, but *Catholic*. The *Montanists* call'd those in her Communion, *luxurians, sensual Animals*, because they would not hear *Montanus*. The *Novatians* call'd them *Capitolians* and *Apostaticks*, for admitting those to Penance, who had sacrificed in the Capitol. The *Arians* call'd them *Consubstantialists, Homoousians, Athanasians, and Sabellians*. The *Donatists* gave them the Name of *Mensurists, Cacilians, and Infidel-Scripture-Givers. Vigilantius*, as we find in (1) *S. Jerom*, call'd them *Cinerarians, and Idolaters*, (for honouring the Relicks of Martyrs) *Cinerarios & Idolatras. Sectaries*, in the Time of *S. Gregory of Tours*, that is, in the VI Century, call'd them *Romans*, lib. i. cap. 25. *Romanorum nomine vocitant nostra Religionis homines*. And thus the *Greek Schismaticks* (who begun Three hundred Years after) also

dum est, *Qui estis? Quando & Unde venistis? Quid in Meo agitis, non mei? — Mea est Possessio. Olim Possideo, Prior possideo.* (1) *Epist. 53. ad Riparium.*

call'd them, according to *Du Pin*. Of Kin to this was, the Name of *Papists*, which *Luther* gave them. But the great Body of Christians, tho', by Heresies and Schisms, it lost many great and beautiful *Branches*, could never lose its *Name*. So far was it, from ever Losing its *Being*. Whence the Learned Bishop of *Barcelona*, *S. Pacianus*, writing in the IV Century to *Sympronianus* a Novatian: (1) *In a populous City, where there are Marcionists, Apollinarists, Montanists, Novatians, and others of the like Stamp calling themselves Christians; should I not want a Name to know my Congregation by, if they were not called Catholicks? And, (2) My Name is Christian: My Surname is Catholick. That belongs to me: This points me out. By that I am signified: By this I am proved.*

4. AND *S. Augustin*, in his Book of *True Religion*, writ in the same Century: (3) *We must hold the Christian Religion, says he, and the Communion of that Church, which is Catholick; and is not only call'd so by her own Children, but by all her Enemies. For Hereticks and Schismaticks, whether they will or no, when they speak not to their own People, but to Strangers, call Catholicks, Catholicks only.*

(1) *Epist. 1.* (2) *Ibid.* *Christianus mihi nomen est: Catholicus verò Cognomen: illud me nuncupat: istud ostendit. Hoc probor, inde significor.* (3) *Cap. 7.* *Tenenda est nobis Christiana Religio, & ejus Ecclesie Communicatio, quæ Catholica est, & Catholica nominatur non solum à suis, verum etiam ab omnibus inimicis. Velint enim nolintve, ipsi quoque Heretici & Schismatum Alumni, quando non cum suis, sed cum Extraneis loquuntur, Catholicam, nihil aliud quam Catholicam vocant. Non enim possunt intelligi, nisi hoc eam nomine discernant, quo ab Universo Orbe nuncupatur.*

For they cannot be Understood, if they give Them not that Name, which all the World gives them.

5. AND in his Book, writ against the Manichees, *Of the Advantage of Believing the Church*:
(¹) Suppose we were now first inquiring, what Religion to Chuse. — There is a Church, as All grant, in respect of the whole World more numerous; and (as those say, that know it) which teacheth Truth more sincerely, than all other Sects. This I do not now Examine. But, that which is sufficient to determine our Choice, there is One Catholick Church, to which different Heresies give different Names: Whereas Each of them have their own Names, which they dare not Deny. By which it Appears (the Case being impartially decided) to whom the Name of Catholicks is due, which all pretend to.

6. LASTLY, How Effectual this Consideration was with S. *Augustin*, to his Conversion ^{why St.} from the Manichæan Heresy, in which he had ^{Augustin} been nine Years engaged; we may guess by ^{was a Ca-} ^{tholick?}

(¹) Cap. 7. Fac nos, ut dixi, nunc primum querere, Cuinam Religioni Animas nostras purgandas instaurandasque tradamus. Proculdubio à Catholicâ Ecclesiâ sumendum Exordium. Plures enim jam Christiani sunt, quàm si Judæi Simulachrorum Cultoribus adjungantur. Eorundem autem Christianorum cum sint Hæreses plures, atque se Catholicos velint videri, aliosque præter se Hæreticos nominent; Una est Ecclesia, ut omnes concedunt, si totum Orbem consideres, refertior multitudine: ut autem, qui noverunt, affirmant, etiam veritate sincerior cæteris omnibus. Sed de Veritate, alia Quæstio est: Quod autem querentibus satis est, Una est Catholica, cui Hæreses aliæ diversa nomina imponunt, cum ipsæ singulæ propriis vocabullis, quæ negare non audeant, appellentur. Ex quo intelligi datur, Judicantibus Arbitris, quos nulla impedit gratia, cui sit Catholicum nomen, quod omnes ambiunt, tribuendum.

what he ⁽¹⁾ writ against the *Epistle of Manichæus*, call'd the *Foundation*, cap. 4. Not to speak of that true Wisdom, which you do not Believe is in the *Catholick Church*, there are many other Things, which most justly hold me in her Communion. I. The Agreement of People and Nations holds me. II. Authority begun with Miracles, nourish'd with Hope, increased with Charity, confirm'd by Antiquity, holds me. III. A Succession of Bishops descending from the See of S. Peter, to whom Christ after his Resurrection committed his Flock, to the present Episcopacy, holds me. IV. Lastly, the

(¹) Ut omittam sincerissimam Sapientiam, ad cujus Cognitionem, pauci Spirituales in hac vitâ perveniunt; ceteram quippe Turbam, non intelligendi vivacitas, sed credendi simplicitas, tutissimam facit. Ut ergo hanc omittam Sapientiam, quam in Ecclesiâ esse Catholicâ non creditis: multa sunt alia, quæ in ejus Gremio me iustissimè teneant. Tenet Consensio populorum atque gentium. Tenet Auctoritas Miraculis inchoata, Spe nutrita, Charitate aucta, Verustate firmata. Tenet ab ipsâ Sede Petri Apostoli, cui pascendas Oves suas post Resurrectionem Dominus commendavit, usque ad præsentem Episcopatum, Successio Sacerdotum. Tenet postremò ipsum Catholicæ nomen quod non sine causâ inter tam multas Hæreses, sic ista Ecclesia sola obtinet; Ut, cum omnes Hæretici se Catholicos dici velint; quærenti tamen Peregrino alicui, Ubi ad Catholicam conveniatur; nullus Hæreticorum vel Basilicam suam vel Domum audeat ostendere. Ista ergo tot & tanta Christiani nominis charissima vincula, rectè hominem tenent credentem in Catholicâ Ecclesiâ; etiamsi, propter nostræ intelligentiæ tarditatem vel vitæ meritum, veritas nondum se apertissimè ostendat. Apud vos autem, ubi nihil horum est, quod me invitet ac teneat, sola personat Veritatis pollicitatio. Quæ quidem si tam manifesta monstratur, ut in dubium venire non possit, præponenda est omnibus illis rebus, quibus in Catholicâ teneor. Si autem tantum modo promittitur; & non exhibetur; nemo me movebit ab eâ fide, quæ Animum meum tot & tantis nexibus Christianæ Religionis adstringit.

very

very Name of a Catholick holds me. Of which this Church alone has, not without reason, so kept the Possession; that, tho' all Hereticks desire to be call'd Catholicks; yet, if a Stranger ask them where Catholicks meet, none of the Hereticks dare point out his own House, or his Church. Thus the Learned S. Austin. And of these Four Considerations, he allows nothing to take Place, but **Uncontestable Evidence**. *Veritas quæ tam manifesta monstratur, ut in dubium venire non possit.* Which, when Mr. L. has produced, I doubt not but all Papists will go with him to the Church. At least, I promise to do it.

§. IV.

The Great Body of Christians, from which all broke off.

1. **A**S great a Dunce as his Lordship is made, Mr. L. lets him say, pag. 19. That the Church in Communion with the See of Rome, is the Great Body of Christians, from which all broke off. This Mr. L. does not relish. But, I am altogether of my Lord's mind. For there is no doubt, but in the Apostles Time, when S. Paul writ to the Romans, the Church in Communion with that of Rome, was the Great Body of Christians, from which all the Reformers of the First Century broke off. And we do not find in History, that ever any Division begun betwixt Rome and other Christians, but the Church in Communion with the See of Rome, was, in the Beginning of every such Division, the much greater Part. The Arians, in the IV Century,

were perhaps the most Numerous Heresy, that ever the Church had then been infested with. They had an Assembly of about Seventy six Bishops at *Philippolis*, Anno 347. Another of Ninety or Ninety seven Bishops at *Antioch*, Anno 341. And probably a much greater Number in that at *Jerusalem*, Anno 335. Tho' their Faction was both greater and stronger Anno 360, after the Council at *Ariminum*. But, First, When *Arius* was first Excommunicated by S. *Alexander*, Bishop of *Alexandria*, and the Bishops of *Egypt*, Anno 319 or 320, he had only Two Bishops on his side, who were Excommunicated with him. In the Council of *Nice* of Three hundred and Eighteen Bishops, Anno 325, he had gain'd some others to his Party; yet there are reckon'd but Seventeen in all, and Fifteen conform'd to the Decree of the Council. Secondly, S. *Athanasius* (1) writing to the Emperor *Jovianus* Anno 363, shews, that the *Catholic Church* (which was then in Communion with the See of *Rome*) was more Numerous by far, than the Sect of the *Arians*. In the Greek Schism, when begun by *Photius* in the IX Century, and renew'd in the XI by *Michael Cerularius* and *Leo Acridanus*, the Church, then remaining in Communion with *Rome*, was the much greater Part.

As for *Protestants*; *Luther* tells us, that at the Beginning he was alone, *Primò solus eram*. And when first Excommunicated by *Leo X.* he had neither Kingdom, nor Province, nor Bishops for him. The like Difference will be found in any other Division, from the Church

(1) Edit. Bened. Par. I. pag. 781. B. §. 2.

Communicating with *Rome*, if we run it up to the first Breach of *Communion*. Which evidently Demonstrates this Truth, that, when any such *Division* begun, the Church of *Rome* was the great and main Body, from whence the *Division* was made.

2. But this is not all. For I am absolutely of Opinion, that the Church in Communion with *Rome* hath always been, and is still more Numerous and Learned, than any one particular Society, or Communion of Christians whatsoever. For *Number*, in respect of *Protestants*, I appeal to their *Atlas Geographus*, an Author, who every where takes occasion to vilifie our Religion, and therefore cannot be suspected of any Partiality to us. Yet whoever will take the Pains to read him Carefully, will see that Catholics have the Advantage, not only as to the *Extent* of Ground, but also as to the *Number* of *Towns*, and *People*. He mentions in *Italy*, *Spain*, and *Portugal*, above nine hundred and fifty Places of Notes: but in *Courland*, *Prussia*, *Sweden*, *Denmark*, and *Norway*, not above three hundred. The *Protestants* have only Sixty seven Bishops, to Five hundred and sixty: Thirty eight Universities, to Ninety three. And as to Parishes, *Sweden* and *Denmark* both together, have only Three thousand seven hundred and Four: whereas the *French* Dominions alone, had (in *Europe*) before these last Wars, no less than Thirty six thousand Four hundred and Forty Parishes. Which possibly are more, than *Protestants* will be able to reckon up in all their Dominions, throughout the World. This Advantage we have in *Europe* only. And how incomparably Greater will it appear, if against a few Countries subject

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to the *English* and *Dutch* in *Asia* and *America*, we set the Dominions of *Spain*, *Portugal*, and *France*, in those Parts of the World; When the *Atlas* tells us (*Eur. pag. 1214, 1215.*) that the *Spanish* Dominions alone, as they stood before the late Wars, made up a sixth Part of the known World? And 'tis well known, that all the Christian Subjects of *Spain* profess no other Religion, than that of the Church in Communion with the See of *Rome*.

3. And as *Protestants* fall short in the Number of *Parishes*, so they do also, or rather much more in that of *Ecclesiasticks*. The *Atlas* says (*pag. 1025*) that in *France*, besides the *Parishes*, there were Fifteen thousand Two hundred Chapels, that had Chaplains. So that, considering that few *Parishes* in the Cities, or Great Towns have under six Priests, some ten, some twenty, some forty and more; may we not reasonably suppose, that in the *French* Dominions alone, there are at least One hundred thousand *Parish-Priests* and Chaplains? Now the *Protestant Parishes*, have seldom more than a Parson and a Reader: So that, were the Number of *Parishes* equal, that of the *Ecclesiasticks*, would be much Inferiour. The same *Atlas* (*p. 1026*) informs us, that, in the *French* Dominions, there were computed to be of Religious-Men, One hundred twenty two Thousand six Hundred (122600.) May we not again suppose, that all other Catholick Countries put together, would advance an equal Number, if not more? And surely, out of so vast a Number, as Two hundred forty five Thousand, besides the Clergy, a great Part whereof spend a Considerable share of their Life in meditating and studying the Word of God

God; and in perusing the Writings of the Primitive Fathers; it cannot be doubted, but many Thousands are to be found, as of great Talents and Application, so of eminent Learning and Erudition.

4. The Learning of Protestants is confin'd, in a great measure, to Her Majesty's Subjects, *Holland*, and the Protestant Part of the *Empire*. And all these together cannot muster up as many Universities, as there are in *France* and the Catholick Part of the *Empire*. As for the rest, which receiv'd the *Pretended Reformation*, we may truly say, they were the most *Ignorant*, if not the most *Corrupted* Part of *Europe*, which ripen'd them for a Change in Religion, without any Reformation of Manners in the Discharge of Christian Duties, which undoubtedly would have follow'd, if the Work had been from God. Of this there is an undeniable *Instance*, in the Remarks which *Luther* himself made, after the Visitation of his new Flock. But to speak only of Literature; In *Sweden* (Atlas, p. 302.) the Clergy are but Indifferent for Learning, and little acquainted with Ecclesiastick Antiquities. In Swedish *Livonia* (p. 315.) the Inhabitants are Lutherans, but have little more than the Name of Christianity, and are entirely ignorant of the Principles of it. They have little or no Notion of a future Life: have still a hankering after their Old Paganism, and Idolatry: and offer Sacrifice on the Top of some Hill, or in some Forest. In Swedish *Lapland*, *Gustavus Erickson* (p. 320) was the first who was any way Successful in his Endeavours, to Establish Christianity among them. And *Gustavus Adolphus* founded

(*) *Visita. Saxon. cap. de Doctr. & cap. de Liber.*

Schools.

Schools and, Churches. But, what the *Success* was of these two Protestant Apostles, we are told in the next Page, p. 321, *There are still such considerable Remains of Paganism, as incline many Authors to believe, they never heartily embrac'd Christianity: They do not believe the Resurrection: They worship their Idols and Christ promiscuously — Parents and Masters teach Young Children the Devilish Arts of Magick; and bequeath them, as part of their Inheritance, such Spirits, as they suppose they have found serviceable to them, &c.*

5. In Denmark (Atlas p. 342.) Learning runs low at present. There are few Books printed there, and those only some Dull Treatises against the Papiſts, and Calvinists. The Revenues (p. 343.) of the University at Copenhagen, are mean. In the King's Grandfather's Time, there was an University at Sora. But the King had occasion for the Revenues: So that now it is Desolate; and there's only a small Grammar School in its stead. In the Islands of Fero (p. 377) the great Distance of the Churches, makes it difficult and dangerous for Priests, to perform their Function in winter; and those on the Remote and little Islands, are but ill serv'd. — They have but one School, where they learn to read and write; And those design'd for the Ministry, are taught Latin.

6. In Hungary (p. 1635.) there's little Encouragement for Learning at home. The Swifſers have no University. Nor, can I find, that they were ever famed for Literature. Besides, Denmark (p. 331.) is but indifferently Peopled. And in Norway (p. 356.) most of the Country is nothing but Rocks, Woods and Mountains. And (pag. 358.) the East and Nor-East Parts are but thinly Peopl'd, because of the Inaccessible Rocks, and Craggy Mountains. They have no Towns, but generally Live in Tents, and remove in Companies from one Place to another. 7.

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7. But there is one Reflection, which, in regard of *Number*, shews the Protestants are infinitely overballanced. For, besides that they are not all in One Communion, most of their *Countries* have been joyn'd in Faith and Communion with the See of *Rome*; not for two hundred years only (which is yet more than the Age of the *Reformation*) but some of them near a Thousand years; as *England*, *Scotland*, *Ireland*, and the Protestant Parts of *Germany*. How vastly then will they be Out-number'd by those, who, in all Ages, and in most Countries of Christendom, have been in the *Pope's* Communion? I will not say, since the Apostles Time (tho I justly might) but since *Boniface* the III. anno 606, by whom, according to Mr. L's *Epoch. pag. 108.* an Universal Supremacy was introduc'd, and has been maintain'd *pro viribus* ever since? But let us hear Mr. L. p. 19.

8. LORD, *We are the great Body of Christians, from which all broke off.* Gent. No, my Lord; not the half, nor ever were.

Ans. First, If Christian Religion were only in two Communions; the great *Body*, from which the rest broke off, ought to be more than half of Christendom; at least at the Time, when the Separation begun. But, it has always been Divided into many different Communions at once: As, in the first Century, into *Catholicks*, *Simonians*, *Cerinthians*, *Ebionites*, *Nicholaites*, &c. In the fourth Century, into *Catholicks*, *Donatists* (who to a Dispute against the *Catholicks* at Carthage, anno 411. sent above 250 Bishops) *Arians*, *Macedonians*, *Sabellians*, *Manichees* *Novatians*, *Apollinarists*, *Priscillianists*, *Montanists*, *Basilidians*, *Marcionists*, *Arconticks*, *Encratites*, and *Aerians*. The last of which, made Bishops and Priests equal

equal; and (1) condemn'd Prayers and Good-works for the relief of the Dead. In the Fifth Century (besides *Catholicks*, and most of the *Sects* now mention'd) it was divided into *Pelagians*, *Nestorians* and *Eutychians*, of which the two last are not yet Extinguish'd. It is not then requisite, that the *Catholick Church* be the half of Christendom. But it has always been more Numerous, than any particular *Sect* of Christians. And it is so still. Secondly, I would gladly know, what Society of Christians was as Numerous, as the Church in Communion with the See of *Rome*, in the Time of *Boniface III.*, or his Successors *Boniface IV.* *Deus-dedit, Boniface V. &c.* whilst the *Oriental Patriarchs* and *Rome* were in the same Communion? Or, even in the Time of *Leo X.* anno 1516, before *Protestants* begun? Mr. L. would have his Reader believe, p. 25, there are not so many of our *Communion*, as there are *Jews* in the World. This, if true (of which there is no appearance) would do him but little Service.

§. V.

The Greek Schism.

1. MR. St—— in his *Observations* upon an *Essay for Catholick Communion*, says very obligingly, that the *Papal Faction*, or the Church of *Rome*, may be very properly call'd the *Great Whore*. which is only a Civil way of calling himself (or his Party) the *Son of a W——re*. For it is

(1) S. Epiphan. Hær. 75. §. 3; Tom. 1. p. 907. Par. anno 1612.

an undeniable Fact, that the Church in Communion with the See of *Rome*, is the *Mother-Church* in respect of Protestants: And Mr. St—— might have remember'd whose Commandment that is, *Honour thy Father and thy Mother*. Mr. L. would have us believe, p. 19. that the *Greeks* are the *Mother Church*, in respect of us. And the other Gentleman now mention'd, thinks, or says at least, that that of the *Greeks* is *the only true Catholick Communion in the World*.

First, BUT this Account, if true, will only make the *Greek Church*, to be the Protestants *Grand-Mother*.

Secondly, THEY will never obtain her *Blessing* unless they renounce the Fifth of their 39 Articles, concerning the Procession of the Holy Ghost, and Part of their Creed. Besides they must allow the *Invocation of Saints, Veneration of Images and Reliques, Praying for the Relief of the Dead, Seven Sacraments, Monastical Vows, Adoration of the Eucharist, Mass for the Living and the Dead, &c.* that is, all the Articles in a manner of *Pius IV's Creed*, and some Errors besides.

Thirdly, WHEN Mr. L. tells us, we broke off from the *Greeks*, I suppose he forgot, that in *St. Paul's* time, there was a Church at *Rome*, whose Faith was spoken of throughout the whole World, *Rom. i. ver. 8.* or, was the *Greek Church* before the Apostles?

Fourthly, A Breaking off, is a Separation of a Part from the whole; and a Rebellion or Revolt from the Lawful Superior. Thus, all the World knows, the Reformation begun *anne 1517*, when *Luther*, as he confesses, was alone *Primò solus eram*; and Revolted from his Ecclesiastical Superiors: or, if this be too harsh a word, chose rather to be cut off from them,
than

than to renounce his Opinions ; which were so very agreeable to Flesh and Blood, that whole Nations were easily drawn in. But setting this apart, we are as sure that the *Roman Church* was never subject to the *Greeks* ; as we are, that *England* was Subject to the Pope above 900 Years. And, if he be the Head of the Church, as he was publickly declared in the *Oriental Councils* several hundred Years before the *Greek Schism*, we must necessarily conclude. 1. That the *Greeks* broke off from the *Latins*. 2. That his setting up a Supremacy was not the Cause of their Schism.

2. THE *Greek Schism* was begun by *Photius*, in the Ninth Century, anno 864. His true Character is this (1) He had a happy *Genius* and sublime Qualifications : And had he made use of 'em for the Good of the Church, and not Corrupted them by his unjust Attempts, by unheard of Violences, by Tricks and Artifices unworthy of an Honest Man ; he might have been Happy. But his Excessive Love of Glory, and his Unbounded Ambition, prompted him to those Excesses, which have Blasted all his Endowments. Anno 841. *Michael III.* being very Young, Succeeded his Father *Theophilus* in the *Oriental Empire*, under the Guardianship of his Mother *Theodora* : But *Bardas* the Emperor's Uncle, had a share of the Government. This Man was desperately in Love with his Daughter-in-Law, with whom he held a Secret Commerce. *St. Ignatius* (Son of *Michael I.*) then Bishop of *Constantinople*, Checked him for it, with a Freedom suitable to his Character : And finding his Charity ineffectual, he refused to give him the Sacrament on the Feast of the

(1) Monsieur Du Pin. Cent. 9. p. 110.

Epiphany. *Bardas*, who was of a Furious and Cruel Temper, Incensed at this, perswades the Young Emperor to send away his Mother and Sister into a Monastery, and to charge the Patriarch to see this Executed. *St. Ignatius* refuses to Obey so unjust a Command; and, loaded with Calumnies, is Banish'd to the Isle of *Terebinthus*. *Photius*, Principal Secretary of State, and Captain of the Guards, was put in his Place, was made a *Monk*, the first Day; *Reader*, the next; and the following Days, *Subdeacon*, *Deacon* and *Priest*; so that in six Days time (the true Patriarch being yet living) he invaded his Throne on *Christmass-day*, anno 858. The Bishop by whom he was Ordain'd, had been Excommunicated by *St. Ignatius*, and had therefore accused him also to the Pope: who (*) required of *Ignatius*, that he would send some Person to Rome, to give him a full Information of that Affair. *Ignatius* did accordingly send one *Lazarus*; and the Point being duly Examined by the Direction of Pope *Benedictus*, the next Successor to *Leo*; *Ignatius* his Sentence was approved by the Holy See. *Nicholas I.* succeeded *Benedictus*; to whom *Photius*, that his Election might be Confirm'd at Rome, sent an Embassy with a false Account of *St. Ignatius*: That by Reason of his Age he had Voluntarily quitted the Patriarchal See, had withdrawn into a Monastery of a certain Island (he was then, by *Photius*'s Cruelty, at *Mytilene*, being carried from *Terebinthus* to another Island call'd *Hiera*, from thence to *Berneta*, and afterwards to *Numeta*, where he was very ill used, Bound with Chains and cast into a Prison) and

(*) *De Pis. p. 86.*

that he was in great Esteem both with the Princes and People. Soon after he procur'd his Condemnation in a Numerous Council of *Oriental* Bishops; when the injured Patriarch ⁽¹⁾ drew a Petition by way of Appeal to the Pope; Begging his Assistance, in Imitation of his Predecessors *Fabian, Julius, Innocent, Leo*. The Pope undertook the Defence of Persecuted Innocence: And *Photius*, because he could not draw him into his Villany, forsook his Communion. This was the true Cause of his Schism. And, tho' the Passions were not the same, we have a Piece nearer home, which bears such a Resemblance in Features, that either of them, to a Man that knows not their Epochs, might pass for the Original.

3. *Anno 862*. THE *Western* Bishops in a Council at *Rome* Declared *Photius's* Ordination void; and condemn'd the Perfidiousness of the Pope's Legates *Zachary* and *Radoaldus*, who the Year before had basely exceeded their Powers in *Photius's* Synod, and confirm'd an unjust Sentence against *St. Ignatius*. *Anno 866*, *Photius* writ a Circular Letter to the *Oriental* Patriarchs, wherein he accused the *Latins* ⁽²⁾ of Five Errors. First, That they had made the *Bulgarians* Fast on *Saturdays*. Secondly, That they permitted them to Eat Milk, Butter and Cheese in the first Week of Lent. Thirdly, That they De-

(1) *Du Pin. p. 89*. In Concilio Photiano, an. 861. dixerat Ignatius, Ad Papam provoco: Lubens Judicium illius subibo. Ac libellum supplicem, Romam per Theognostum Archimandritam missum, inscripsit, Cunctarum Sedium Patriarcha, Sancti Petri Principis Apostolorum Successori; Oecumenico Papa Nicolao. Nat. Alex. tom. 6. p. 239. 241.

(2) *Du Pin. Cent. 9. p. 106*, Nat Alex, tom. 6, p. 245.

tested Married Priests. *Fourthly*, That they Anointed those again with Chrism, who had been Anointed with it by the Priests. *Fifthly*, and *Chiefly*, That they had Falsified the *Creed*, by saying that the Holy Ghost proceeds from the Father and the Son. *Anno* 863. In a Council at *Rome*, the Pope had deposed *Guntharius* Bishop of *Cologne*, for encouraging *Lotharius* King of *Lorraine*, to put away his Queen, and to Marry a Harlot; and for violating the Sentence of the Holy See in the Case of *Ingeltrude* Daughter of Count *Mattefrede*, who had forsaken her Husband, and run away with her Servant into *France*. The Degraded Bishop sent the Pope an insolent Libel by his Brother *Hilduin*; and a Copy of it to *Photius* joyning in Communion with him, and with two other *Western* Bishops, whom the Pope had Degraded for their Crimes. This was another Part of *Photius's* Complaint.

4. *Anno* 861. BOTH *Photius* and *St. Ignatius* acknowledged the Pope's Supremacy; the Latter by his Appeal; the *first*, by desiring him not to receive those, who should come from the *Eastern* Parts, without Letters of Recommendation. For that would be against the Canons, which (1) he by reason of his Primacy should observe, more than any others. But if *Photius*, or his Party, after his Schism disliked either some Branches of the Supremacy, or the Stock it self; it is not half so strange as it would be for any Faction to acknowledge themselves to be Rebels.

5. None knew better than *Photius*, that the

(1) *Nat. Alex.* p. 241. *St. Peter's Supremacy is own'd also by Photius, Epist.* 177. *Du Pin Cent.* 9. p. 108.

Pope had publicly been declared to be Head of the *Oriental* Bishops, in the Councils at *Constantinople*, *Ephesus* and *Chalcedon*, either by some in the Council *Nemine contradicente*, or by the Councils themselves; and that the *Supremacy* had been evidently asserted long before his Time, by ⁽¹⁾ *St. Leo*, by ⁽²⁾ *Gelasius*, by ⁽³⁾ *Anastasius II.* by ⁽⁴⁾ *John II.* and by ⁽⁵⁾ *Hadrian I.*

6. What Mr. L. then tells us, p. 19. that we *Broke off from the Greeks by setting up an Universal Supremacy*, is certainly a Mistake, neither does it very well agree with his own System, p. 108, viz. That the *Supremacy now claim'd by Rome*, was introduced by *Boniface III.* anno 606, that is above two hundred and fifty Years before *Photius's* Schism, and *has been maintain'd pro viribus ever since.*

Of Cerularius.

1. *Photius's* Schism, in a great Measure, Died ⁽⁶⁾ with him. For tho' the *Latin* and *Greek* Churches were not in close Communion afterwards; they did not proceed to an open Rupture, till near Two Hundred Years after, that is, till the Time of *Leo IX.* and of *Michael Cerularius* Patri-

⁽¹⁾ Serm 1, de SS Petro & Paulo Epist 84 ad Anastasium Thessal. ⁽²⁾ Epist. 8. ad Imperatorem Anastas. Tom. 4. Conc. Lab. p. 1182. E. 1185. B. C. Epist. 13. ad Episcopos Bardaniz, p. 1200. D. 1203. A. B. 1207. A. B. & in Conc. Romano, anno 494. p. 1261 S. E. ⁽³⁾ Epist. 1. ad Imper. Anastas. Tom. 4. Conc. p. 1278. C. D. ⁽⁴⁾ Epist. 2. ad Justinianum Imp. Ibid. p. 1745. A. B. ⁽⁵⁾ In his Letter to Tarasius, read and commended in the Seventh General Council, anno 787. Act. 2. Tom. 7. Conc. p. 126. C. E. ⁽⁶⁾ Nat. Alex. Tom. 6. p. 273. Monlr, Du Pin. Cent. 9. p. 105. & Cent. 11. p. 76.

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arch of Constantinople. This Breach ⁽¹⁾ began by a Letter, which the latter wrote in the Year 1053, in his own Name, and in the Name of Leo Archbishop of Acris and all Bulgaria, to John Bishop of Trani in Apulia, that he might communicate it to the Pope, and to all the Western Church.

2. IN this Letter, they reprov'd the Latins, First, Because they made use of Unleaven'd Bread in the Celebration of the Eucharist. Secondly, Because they Fasted on the Saturdays in Lent. Thirdly, Because they Eat the Blood of Beasts, and Things Strangled. Fourthly, Because they did not Sing Allelujah in Lent. Special Grounds for a Schism! yet upon this Bottom it begun.

3. AFTERWARDS Cerularius, in a Letter to the Patriarch of Alexandria, swell'd his Accusation to seventeen Heads; and charged the Latins with holding ⁽²⁾ First, The Use of Unleaven'd Bread. Secondly, That one might Eat Things Strangled. Thirdly, That Men ought to be Shaved. Fourthly, That they Fast on Saturdays. Fifthly, That they Eat Unclean Things. Sixthly, That their Monks Eat Flesh and Bacon. Seventhly, That they Eat Flesh in the First Week of Lent, and in the Week before it; and Cheese and Eggs in the Holy Week. Eighthly, That they say in the Creed, *The Holy Ghost proceeds from the Father and the Son*. Ninthly, That they pronounce some Words, in the Canon of the Mass, with a loud Voice. Tenthly, That they do not permit Priests to Marry. Eleventhly, That Two Brethren Marry Two Sisters. Twelfthly, That at the Communion, they give the Pax. Thirteenthly, That their Bishops wear

⁽¹⁾ Monfr Du Pin. Cent. 11. p. 76. ⁽²⁾ See Monfr Du Pin Cent. 11. p. 81. Nat. Alex. Tom. 6. p. 477.

a Ring; and that they Fight in the Wars. *Fourteenthly*, That they Baptize with one Immersion, and make use of Salt. *Fifteenthly*, That they do not honour the Reliques of Saints; and several of them, not their Images. *Sixteenthly*, That they do not reckon the *Greek* Doctors among the Saints; as *St. Gregory Narianzen*, *St. Basil*, and *St. Chrysostom*, nor observe their Doctrine. *Seventeenthly*, That they do not Sing Allelujah in Lent. *But what is more strange*, says he, *is that when they were at Constantinople, they declared that they were not come to enter into a Dispute, nor to be inform'd of the Differences; but to Teach and Perswade others to hold their Tenets.*

IV. Amongst all these Minute Accusations, we have nothing objected against the Pope's *Supremacy*. Which in their Epistles was then as much urged, as it is at present. *Leo IX.* had pressed it home; and his Legate, in the Church of *St. Sophia* at *Constantinople*, had laid upon the High-Altar a Sentence of Excommunication against the Obstinate Patriarch, *an. 1054.* in this Tenure; (1) *The Holy Apostolick See of Rome, which is the Chief of the whole World; to which, as to the Head, belongs in a more special manner, the Care of all the Churches, hath sent us, &c.*

V. The Patriarch answered this *Anathema*, with another against the Legates. And (2) *After he had Excommunicated them by a publick Writing, he raised an Insurrection against the Emperor himself. And in a few Years after (3) obliged the Emperor Michael Stratioticus to resign the Empire, in the Year 1057. to Isaac Comnenus. The year following, (4) Michael Cerularius building too much*

(1) Du Pin Cent. II p. 79. (2) Du Pin Cent. II. p. 80. (3) Ibid. (4) Idem p. 82.

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upon the Obligation, under which the Emperor Isaac Comnenus lay to him, threaten'd the Emperor, that, if he did not follow his Counsels, he would be an Instrument of making him lose that Crown, which he had procured for him. This Impudent Boldness, and his Pride in saying, there was no difference between the Sacerdotal Office and the Empire, made Isaac resolve to out him. And sending his Soldiers, embark'd him and his Relations, to be convey'd into Exile to Proconessus.

VI. Cerularius's Schism was neither in ⁽¹⁾ the XI. Century, nor in the XII, extended over all the Greek Church. The Patriarch of Antioch, to whom he had written, would not come over to all his Opinions; but answer'd him thus; ⁽²⁾ *What is it to us, if the Latin Bishops shave their Beards, and wear Rings on their Fingers? do not we make a Crown upon our Heads; and do not we wear Gloves, Maniples and Stoles, imbroider'd with Gold? Will you not likewise find some of our Monks, who eat Flesh and Bacon? — That as to the Unleaven'd Bread, He thought every Church ought to observe its Ancient Customs. — He therefore conjur'd him, to think of an Accommodation, and to require nothing of the Latins, besides the striking out the Addition, which they had made in their Creed, viz. in saying, That the Holy Ghost proceeds from the Father and the Son.*

VII. We shall see hereafter the Pope's Supremacy own'd by the Latins and Greeks in the four first

⁽¹⁾ Nat. Alex. Tom. 6. p. 477. *Schisma tamen Cerularii in universam Ecclesiam Orientalem hoc Saculo XI. non est propagatum, siquidem Alexander II. &c. &c. p. 478. Duodecimo Saculo Græcorum plerique cum Latinis communione conjunctos probant Sacrarum Expeditionum Historia, Anna Comnena Alexias, &c.* ⁽²⁾ Du Pin Cent 11. p. 82.

General Councils, that is, by all the Catholick Bishops in *Europe, Asia, and Africa*, long before the Greek Schism. In the mean Time, Mr. L's System of *Boniface III.* is a Demonstration, that both He and Dr. *Barrow* came above a Thousand years too late to Reform it.

§. VI.

French-Translations of the Scripture.

TIS Probable Mr. L. had not much Work at Home, when he carried his English Reader, p. 55. to *Rue S. Jaques in Paris*, in the pursuit of *French-New-Testaments*. For, if our *Rhemes Bible* varied from the *Latin* (of which it was a Translation) there would have been no need of a Journey. If it does not; why should his Reader be frighted with it, unless it be out of a Brotherly Concern, for the French *Huguenots*? But, what do we Learn from his Travels?

First, PAGE 55. There is a *Collection* (printed at *London*) of many Texts abused in a *French-New-Testament* suppress'd at *Paris*.

I Answer, there is a *Collection* (printed in *Germany*) of above a *Thousand Texts*, very much Abused in the first *Protestant-Translation* that ever was, and which was never Suppress'd.

Secondly, PAGE 56. A *Louvain Translation*, printed anno 1701. has Act. 13. ver. 2. *When they had Offerr'd to the Lord, the Sacrifice of the Mass.*

Ans. First, WHO was the Author of this Translation? Mr. L. is Silent. But, according to the *Donatist's Logick*, and Dr. *Patrick's*, the Catholick Church (which knows nothing of the Matter) must be Accountable for him, and bear the

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the Blame, whoever he was. Secondly, Was it his Fault, or the Printer's, that the last three Words were not set in a different Character? However it is, λειψομένων αὐτῶν τοῦ κυρίου properly signifies, as *Erasmus* translates it, *As they* [St. Paul, St. Barnabas, &c.] *were Sacrificing to the Lord.* And it is now near Thirteen Hundred years, since the Christian Sacrifice was call'd the Mass. For the Apostolical Use of which Sacrifice, this Text is an excellent Proof; Translate it as you please. Thirdly, 'Tis no new thing in the Protestant Bible, either in the Old or New Testament, to give us the *Exposition* instead of the *Text*, without fearing the Curse in the Revelation. St. Mat. 16. ver. 25. "Ὁς γὰρ ἂν θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι, ἀπολέσει αὐτήν. Ὁς δ' ἂν ἀπολέσῃ τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ, εὕρεσθαι αὐτὴν. For, *whosoever will Save his Life, shall Lose it: And whosoever will lose it for my sake, shall find it.* But, if it had no greater Faults than this, we should never quarrel with it. See more Instances of this kind, *Isai.* 17. ver. 5. *Isai.* 54. ver. 5. St. Joh. 2. ver. 10, &c.

HIS third Exception, p. 57, is both against the *Louvain* Testament, and the Vulgate, *Heb.* 11. ver. 21, *Adoravit fastigium virgæ ejus.* Which probably signifies, that *Jacob* Bow'd to the Scepter of *Joseph.* And, if he did: it was no more Idolatry, than Bowing to the Chair of State is so at present.

BUT the Translator, says Mr. L. omitted the *Præposition*, ἐπὶ. Καὶ πρὸς προσκύνησεν ἐπὶ τὸ ἄκρον τῆς ῥάβδος αὐτοῦ, which is in the Protestant Bible, *And he Worshipped, leaning upon the Top of his Staff.*

I Answer, First, Mr. L. if he pleases, may Dispute this Point with St. Jerom. For he left

out the Præposition, and ⁽¹⁾ Translated the words of St. Paul, exactly as we have them in the *Latin*.

Secondly, It is not *avrs* in ⁽²⁾ St. Paul and the Septuagint, *Gen. 47. ver. 31*, whom he follows; but *avrs* which shews, it was not Jacob's Staff, which is here spoken of, but the Rod, or Scepter of Joseph, which was a Type of our Saviour; and was call'd by Pharaoh, *Gen. 41. ver. 45*, *Zaphnath-paaneah*, which St. Jerom translates, *Saviour of the World*. And this, utterly defeats Mr. L's Pun of Jacob's Crutch.

Thirdly, For ought we know, Jacob was upon his Bed, at the time mention'd by St. Paul, viz. *Gen. 47. ver. 31*, where the Protestant Bible has it, and *Israel bowed himself upon the Bed's-head*. If so; what need had he of the Protestant Crutch, *Heb. 11. ver. 21*? And may not the *Addition* fall as well within the reach of that Curse, *Rev. 22. ver. 18*. *If any Man shall Add unto these things; God shall Add unto him, the Plagues that are in this written Book?*

Fourthly, If we retain the Præposition, the English will still be: *He Worshipped to* (or, *to-wards*) *the Top of his Rod*, ⁽³⁾ or of his Scepter. But this no more favours the *Worshipping of Wood* (as Mr. L. understands the Name of *Worship*) than *Bowing to the Chair of State*, favours the *worshipping of Joint-stools*.

⁽¹⁾ T. 1. Ult. Edit Par. p. 1665. F. 6. ⁽²⁾ See the Oxford New-Testament, *Heb. 11. ver. 21*. and the Septuagint in Dr. Walton's Polyglot, *Gen. 47. ver. 31*. ⁽³⁾ As the Huguenots in the Margin of one of their Editions; *Vers le Sommet de la verge d' iceluy*.

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HIS last Exception, p. 58, is, that in another French Translation, *passing through the Fire*, 1 Cor. 3. ver. 15. is boldly render'd *the Fire of Purgatory*.

But this trifling Objection, might well have been Spared. For, tho' the Translation was made without Authority; it was suppress'd by it, p. 56. and the French Government ought to be Commended for it: but Some are hard to be pleas'd. In the mean time, my Lord is Dunce enough to suppose, that these *Grub-street* Editions come out with the Approbation of *Doctors, Universities, &c.* p. 59.

§. VII.

Protestant Translations of the Scripture.

1. IF Mr. L. be one of those, I hope he is, that will not *Pawn his Soul for a Party*: he cannot take it ill, if I tell him freely my Opinion of the Protestant Bible; Which in short is this; That the Compilers had Erudition enough, to have made an excellent Translation; but that they wanted due Respect to the Sacred Text, which they evidently Corrupted in several Places, in favour of their Opinions.

1 Cor. xi. ver. 27. St. Paul says, *Wherefore, whosoever shall eat this Bread, ἢ πίνῃ τὸ ποτήριον τῷ Κυρίῳ ἀναξίως* *Or Drink the Cup of the Lord unworthily, shall be guilty of the Body and Blood of the Lord.*

THIS *Or* seem'd to hint, *First*, That Christians, in the Apostles Time, did not always receive the Sacrament under *Both Kinds*: *Secondly*, that both the Body and Blood of Christ is contain'd

tain'd under *either* of them. Thus Catholics always understood and urg'd this Text against the Protestants. What do the Compilers? they evidently corrupt the Text by putting *and* instead of *or*; And so it stands in the Bible to this Day: *Wherefore whosoever shall eat this Bread and drink, &c.*

BELLARMIN did not alter the Text of *Joh. 6. v. 53.* but only said that *and* is to be understood for *or*, (which yet is not necessary, unless our Blessed Saviour speaks there of the Sacrament which Protestants deny) and what a Peal does a certain Gentleman ring over him for it, p. 169? *That is to say, I may understand all the ands in the Creed to be ors, and instead of saying I Believe this, and this, and this, I may say, I believe this, or this, or this: So that if I believe any one Article, it is sufficient, tho' I believe never another. If you sent your Servant to Market, and bid him bring Beef and Mutton and Pork, and he buys only Beef, and says he understood all your ands for ors. And so if you bid him bring so much Meat and so much Drink, and he brings so much Meat for the same Reason.— Thus we may easily get over the Commands of God, and give the Reverse to St. James, ch. 2. v. 10. that He who offends in one Point, is guilty of all. No, But He who keeps one Point, keeps the whole Law. This is Bantering, instead of Arguing. And it shews a Cause to be very destitute, when so great a Man as Bellarmin could content himself with such an Answer. Whether Bellarmin was guilty enough to deserve all this, is another Question. But will not Men of Judgment be apt to conclude that the Reformation must be somewhat Destitute, when so Great Men as the Compilers of the Bible, to get rid of an Objection, were forc'd*
to

to lay Violent Hands upon the *Text* it self?

2. PROTESTANTS stand up now, with Mr. L. for keeping the whole Law of God, and teaching the People, that the Way to Heaven is that of *Obedience*. I commend them for it. But in this they have Reform'd the Reformation. Keeping the Commandments in the Beginning was Popish Doctrine, and a Thing impossible to true Believers. How wide a Gap this must needs lay open to all Sorts of Licentiousness, is visible, but it could not be avoided. For if Men had believed Good Works necessary for Salvation; the *Reformation* would have gone on but slowly. I remember to have read this Question in a Presbyterian Catechism, *Is it possible to keep the Commandments?* The Answer was, *No*. Even Mr. Chillingworth in his Preface, §. 26. among the Articles, wherein Protestants have varied one from another, reckons *The Possibility of keeping God's Commandments*. 'Tis true, he will not grant it was ever denied by them all: *Tho' perhaps* (says he in general, of this and other Articles) *the Stream and Current of their Doctors ran one way, and only some Brook or Rivulet of them the other*. Particularly, it was thought impossible for those that never Married, to live Chaste. Upon this Pretence neither Men nor Women were ashamed to break their Vows: They even gloried in it, and got Lusty Children to the Reformation. And here the Scripture too was to be Reform'd; or, at least, Silenced and gagg'd, that it might not hinder so good a *Work*.

1 JOHN 5. v. 3. we read *καὶ αἱ ἐντολαὶ αὐτοῦ βαρεῖαι ἐκείνῃ*. And his Commandments are not heavy. This, considering the foregoing Words, opposed too stiffly the *Stream and Current* of the Doctors.

So

So it was hamper'd thus. *And his Commandments are not grievous.*

WHEN the Disciple had said, St. Mat. 19. ver. 10. *If the Case of a Man be so with his Wife, it is not convenient to Marry,* ἡ συμφέρει γαμήσαι: Christ to let them see, that Virginal Chastity is a Gift of God, replied, ἡ πάντες χωρεῖσι τὸν λόγον τούτον, *All Men do not receive this Saying, save they to whom it is given.* The Compilers here by a false Comment upon χωρεῖσι (for χωρεῖ τὸ ὕδωρ cannot be said of a Vessel fill'd with Wine only) have chang'd our Blessed Saviour's Answer, and have made him say. St. Mat. 19. ver. 11. *All Men cannot receive this Saying, save they to whom it is given.* Thus the Gospel is taught to excuse the Breach of Vows, and the Intemperance of Cranmer, and so many other Apostles of the Reformation.

GAL. 5. v. 17. it is said *The Flesh desireth ἐμθυμεῖ against the Spirit, and the Spirit against the Flesh; and these are contrary one to the other; ἵνα μὴ ἂν ἐν δόλῳ, ταῦτα ποιῇτε, so that you do not do the things, that you would.* What do the Translators here? That the keeping of the Commandments may seem impossible, they Murder the Text, and make St. Paul say, *So that you cannot do the things that you would.* This horrible Corruption is own'd by Dr. Fell, late Bishop of Oxford, in the Greek, says he (that is, as St. Paul writ) *it is, ye do not do the things that ye would.*

3. WHEN the Reformation begun, it was not safe, to let People hear too much of the Church, lest they should repent for having left it. So the word Church is carefully left out in Queen Elizabeth's Bible of 1560. and Congregation

gation put in its place. The Ignorant were made also to believe that Papists were *Idolaters*; that the Images of Christ and his Saints were *Idols*; and that a Respect for them was *Idolatry*. For this, in the same Bible, the Scripture is taught its Lesson, 1. Jo. 5. v. 21 'tis said *Little Children keep your selves from Idols* ἐκ τῶν εἰδώλων. The Bible of 1560 has, *Babes keep your selves from Images.*

A Covetous Mau is call'd by St. Paul. Eph. 5. v. 5. εἰδωλολάτρης an *Idolater*. The Bible of 1560 Translates it a *Worshipper of Images.*

St. Paul says 2 Cor. 6. ver. 16. *What Agreement hath the Temple of God with Idols* μέλ' εἰδώλων. The Bible of 1560 says, *How agreeth the Temple of God with Images,*

HE says 1 Cor. 10 v. 7. μὴ δὲ εἰδωλολάτραι γίνεσθε, *Neither be ye Idolators.* The Bible of 1560 *Be not Worshippers of Images.* But are not the *False Translations* of this Bible Corrected? Yes. When the Poison is Drunk, you may throw away the Dish.

4. It was no small Mortification to the first Reformers, that if they had any Orders at all, they must have them from the Church of *Rome*, which they deserted. This made it convenient to deny the Necessity of Ordination And *Cranmer* in a piece produced by Dr. *Burnet*, maintain'd before an Assembly of Bishops, that the Kings Election and Nomination only, without any other Ceremony, was sufficient to make both Priests and Bishops. And 'tis well if this Opinion was not practis'd upon Dr. *Parker* and others. However the Bible is compell'd to vouch for it, St. Luke says of St. Paul and St. Barnabas, Act. 14. v. 23. χειροτονήσαντες δὲ αὐτοῖς πρεσβυτέρους καὶ

καὶ ἐκκλησίαν, *And when they had Ordain'd them Priests in every Church.* The Protestant Bible has now : *And when they had Ordain'd them Elders in every Church.* The Old Bibles in King Henry VIII's, King Edward's and Queen Elizabeth's Reigns (as appears by the Bibles of 1560. 1577. 1579. 1598. 1599) added by *Election*: *And when they had Ordain'd to them Elders by Election.* A Particle now left out, as being of no further Use ; and rather discrediting the Ministry.

5. THAT St. Paul was unmarried, is clear, by 1 Cor. 7. v. 7, 8. So that what he says in the same Epistle chap. 9. v. 5. *μὴ ἔχοντες ἑστίαν ἀδελφῶν γυναικὰ ἀείδεσθαι*, must necessarily be thus Translated, *Have we not Power to lead about a Sister, a Woman, &c.* Besides that this, as Dr. Fell confesses, is the most literal and proper Signification of the Greek ; as *Viri fratres Men Brethren, ἀδελφοί, Act. 2. ver, 29, 37. Act. 13. v. 15, 26, 38. &c.* Whether it be, that St. Paul here speaks of his own Sister, mention'd *Act. 23. v. 16.* or only of a Christian his Attendant to provide Victuals. But the Protestant Translators had so little Respect for the Word of God, that they chose rather to make St. Paul contradict himself, than to want so many Apostles Example, to piece the broken Vows of the Pious Reformers. Therefore they Oblige him to say, *Have we not power to lead about a Sister, a Wife, as well as other Apostles, and as the Brethren of the Lord, and Cephas.* And the Corruption is still kept, for the same Religious Motive, that introduced it first. These are only a few Instances out of a great many more.

6. THE Scriptures faithfully Translated, are an incomparable Treasure. But were it not even better, they were lock'd up from the People, than put into their Hands with evident and design'd Corruptions? For is a Bible, thus abused, the Word of God? Yet they are taught both to read it, and reverence it as such. But if they be Ignorant, can their Leaders be excused?

The End of the *First Part.*

THE

of the scriptures in English Translation, are
 an inimitable Treasure. But were it not
 even better, they were locked up from the
 People, than put into their hands with evident
 and dangerous Corruptions? For is a Bible, thus
 sealed, the Word of God? Yet they are taught
 both to read it, and reverence it as such. But
 if they be ignorant, can their Leaders be ex-
 cused?

The End of the First Part.

THE



THE
True Church of Christ

Shewed from the
Concurrent Testimonies of
Scripture and Tradition.

The SECOND PART.

CHAP. I.

The Visible Church of Christ, is only in
One Communion.



THE First General Council after the
 Apostles, to wit, that at *Nice*, of
 318 Bishops, *anno* 325, *Can.* 8, has
 this Decree concerning the **Novati-**
ans, *Of these, that sometimes call*
 L *themselves*

themselves Pure; when they come to the Catholick and Apostolick Church, the Holy great Synod appoints; That, having Imposition of Hands, they remain so in the Clergy.

Four Properties of the True Church.

II. IN the Sense, and perhaps from the Words of this Decree, the Second General Council, of 150 Bishops, at Constantinople, anno 381, model'd that Article of the Creed, *I also believe One, Holy, Catholick and Apostolick Church.* By which we are taught, That the True Church of Christ upon Earth, hath these Properties, 1. That it is **One** in Faith and Communion. 2. **Holy.** 3. **Catholick** or **Universal.** 4. **Apostolical**, by a continual Succession of Pastors from the Apostles. The First (which is the Subject of this Chapter) may be proved two different ways, viz. by **Scripture**, and **Universal Tradition.**

§. I.

By Scripture.

1. **O**UR Blessed Saviour told the Jews, St. John 10. ver. 16. *Other Sheep I have, which are not of this Fold; Them also I must bring, and they shall hear my Voice: and there shall be One Fold, and One Shepherd.* It is an Obvious Reflexion, and Consonant perhaps enough to the Words of this Text, that few Creatures keep more together, than Sheep of *One Pastor* and *One Fold.* If you see one, you see them all. They may have their little Quarrels; but they are still together. They herd together, they feed together, they are housed together. Do National Churches, in point of Religion, belong to *One*

Ch. I. §. 1. in One Communion.

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One Fold, which are in *Different Communions*; and will neither Assemble, Pray, nor Communicate together?

2. CHRIST begg'd of his Father, in favour of his *Disciples*, the night before his Passion, St. John 17. ver. 11. *That they may be one.* And v. 20, 21, *Neither Pray I for these alone, but for them also, which shall believe in me through their Word: that they all may be One.* The Efficacy of which Prayer was foretold, St. Joh. 10. ver. 16.

3. WHEN by the Preaching of St. Peter, there were about *Three Thousand* Converted upon the same Day, Act. 2. ver. 41. St. Luke, in the following verse, gives us this Account of them, that they Continued stedfastly in the *Apostles Doctrine*, and *Communion*, καὶ τῇ κοινῳσίᾳ, and in *Breaking of Bread*, and in *Prayer*. See also ver. 44, and 46.

4. THO' the Scripture names several Churches of *Christians*, as the Church of *Asia*, 1 Cor. 16. v. 19. Revela. 1. ver. 4. the Churches of *Galatia*, 1 Cor. 16. ver. 1. the Churches of *Macedonia*, 2 Cor. 8. ver. 1. the Church in the House of *Philemon*, Philem. ver. 2. the Church in the House of *Aquila* and *Priscilla*, 1 Cor. 16. ver. 19. and the Care of all the Churches, 2 Cor. 11. ver. 28. Yet it is Evident, that all these Churches were in *One Communion*: I mean, in Communion with St. Paul, and the other *Apostles* then living.

5. THE *Unity* of the Church, according to Mr. L. p. 16. is described by St. Paul, Ephes. 4. Now, have disagreeing Churches, of *Different Communions*, Accusing each other of *Heresy*, *Superstition*, or *Idolatry*; and *Excommunicating* one the other; the same Faith, ver. 5? Are they *One Body*, ver. 4? Do they keep the *Unity of the Spirit in the Bond of Peace*, ver. 3? Do they

the Truth in Love, and grow up into Christ their Head; from whom the whole Body is fitly join'd together, and compacted by that which every Joint supplieth, to the Increase of the whole in Love and Concord, ver. 15, 16? Which Concord makes the Church not only *One* (Cant. 6. ver. 9.) but *Terrible* also, as an Army with Banners, ver. 10.

§. II.

By Universal Tradition.

1. " **A** Church, says Mr. L. p. 14, is a Society Professing such a Religion, be it True or False. Thus there is a Church of the Jews, of Heathens, of Christians, and Mahometans. p. 15, Yet there is no Chief Priest over all these; but every Church, as a Nation, is Independent of each other. And thus among the several Nations, and Churches of the Heathens. — And thus, in our way of speaking, when we say, The Fathers of the Church, or The Primitive Church, we mean not any Particular Church, &c. or Confin'd to any **One Nation**. True, but we mean a Church in **One Communion** only. For, does Mr. L. imagine, that the Greek and Latin Fathers, with those few that writ in other Languages (as St. Archelaus Bishop of Cascar, and St. Ephrem Deacon of Edessa, in Syriac) were not in the same Communion? Or that the Primitive Church was in separate Communions, of which St. Luke says, Act. 2. ver. 44. All that believed were together, ἡσαν ὅμοι, and had all things Common: and ver. 46. Continuing daily with one Accord (unanimously) in the Temple, ὡς ἓνα φῦλον ὡς ἓνα ὄνομα? I should be sorry to think either Mr. L. or his Reader, capable

ble of any such Weakness: Tho' he express'd himself but oddly.

II. The *Universal Consent* of Antiquity is clear by this, *First*, That none, either of the Ancient *Councils* or *Fathers*, ever acknowledg'd any to be in the *Catholick Church*, but only such as were in their own *Communion*. *Secondly*, That it was absolutely a Paradox to Antiquity, that *Salvation* could be Secure in different *Communions*. For these, I desire the Reader would be pleased to Consider the following Instances.

First, the VIII. Canon of the *Nicene Council* evidently supposes, the *Novatians* were no Part of the *Catholick Church*. *Altho'* they deny'd not, what Protestants call *Fundamentals*: and their *Sett*, in the Time of this *Council*, was of above 70 Years standing; and so highly esteem'd by many, both in the East and West, that the *Council* thought fit to admit their Bishops and Clergy, after their Conversion, to the Exercise of their Functions.

*Novatians
out of the
Church.*

The Chief Errours of the *Novatians* were These; *First*, That the *Church* had not *Power* to forgive Sins; especially that of Denying Christ; as several had done in the Persecution of *Decius*. But that such Sinners were only to be left to God's Mercy, as appears by (1) *St. Cyprian*; by (2) *Acesius* and (3) *Asclepiades*, *Novatian Bishops*; by the Dialogue of (4) *Zacheus* and *Apollonius*; and by (5) *Socrates*. *Secondly*, they Condemn'd Second *Marriages*. *Thirdly*, They re-baptized all that had been *Christen'd* out of their *Communion*.

(1) Epist. 52. Edit. Pam. anno 1603. pag. 102, (2) Apud Socratem. lib. 1. cap. 10. Edit. Vales. anno 1668. pag. 38, 39.

(3) Apud eundem. pag. 367. (4) in Spicilegio Acheriano. Edit. Par. anno 1675. T. 10. p. 4. (5) lib. 8. cap. 28. p. 245.

“ Hence the *Council* required of them, that
 “ they should promise in writing, to submit to
 “ all the Doctrines of the Church; and to Com-
 “ municate with those that were twice Married,
 “ or had fall’n in the Time of the Persecuti-
 “ on. Concerning *Fundamentals*, (¹) St. Cyprian
 tells us, the *Novatians* made Use of the same
Creed: that they Confess’d the same God the Fa-
 ther, the same Son *Jesus Christ*, and the same
Holy Ghost.

Quarto-
decimans
out of the
Church.

2. THE Second General Council *Can.* 7.
 Orders in what manner Hereticks are to be re-
 ceived into the Church. And among these, rec-
 kons the *Novatians*, and *Quarto-decimans*. The
 latter Sect, Opposed not the *Fundamentals* of
 Religion, in the Protestant Sense, but quar-
 rel’d about the Solemnity of *Easter*. Whether
 it was to be kept (as it is at present, and had
 been Regulated by the Council of *Nice*) on the
Sunday following the Fourteenth Day of the
 First Moon; or on the Fourteenth Day it
 self, according to the Custom of the Churches
 in *Asia*; grounded (as they supposed) on the
 Practice of St. *John Evangelist*, and St. *Philip* the
 Apostle; as it certainly was upon that of St.
Polycarp, whom the Apostles made Bishop of
Smyrna, and of St. *Melito* Bishop of *Sardis*.
 This Dispute ran high in the Time of St. *Victor*,
 near the End of the Second-Century.

3. THE *Donatists* Schism, begun about the
 Year 304, and continued about Three Hundred
 Years. Their Errors, were Chiefly these;

(¹) *Epist.* 76. ad Magnum. Eodem Symbolo uti, eundem
 nosse Deum Patrem, eundem Filium Christum, eundem
 Spiritum Sanctum.

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First, That all, who were *Christen'd* by *Hereticks*, or *Schismatics*, were to be *Re-baptized*; or *Baptized* rather, the First Baptism being reputed Null. Secondly, That the Catholick Church of all Nations perish'd, by Communicating unlawfully with *Cecilianus* Bishop of *Carthage*, whom they Accused of being Un-canonically Ordain'd. Thirdly, That (by Consequence) they only, were the True Church of Christ. They became a numerous Sect in *Africa*, having above 400 Bishops in their Communion. But the *Fathers* would never grant them, to be any Part of the Catholick Church. *You are with us*, says *St. Augnstin*, in *Baptism*, in the *Creed*, in the other *Sacraments* of God. But in the *Spirit of Unity*; and in the *Bond of Peace*: lastly, in the *Catholick Church*, you are not with us. In the same Epistle, speaking of the Advantage the Church had receiv'd, by the Severity of the Imperial Laws against the *Donatists*. (1) *How many*, says he, *thinking there was no Difference, on whether side a Christian was*; remain'd with the *Donatists*, because they were Born there; and no one forc'd them to change Sides, and to come over to the Catholick Church? Which he calls their (2) *Catholick-*

In their Council at Bagai, an. 394. there were 310 for Primitianus: besides 100 against him. Till T. 6. p. 165. Donatists out of the Church.

(1) *Epist. 93. Edit. Bened. (olim 48 ad Vincentium) anno 409. §. 46. Nobiscum estis in Baptismo, in Symbolo, in cæteris Dominicis Sacramentis. In Spiritu autem Unitatis, & vinculo Pacis, in ipsâ denique Catholicâ Ecclesiâ nobiscum non estis.* (2) *Ibidem §. 17. Quàm multi nihil interesse credentes, in quâ quisque Parte Christianus sit, ideo permanebant in Parte Donati, quia ibi nati erant, & eos inde discedere, atque ad Catholicam nemo transire cogebat?*

(3) *Epist. 185 (olim 50) ad Bonifacium Comitem anno 417, §. 46. Habeant ergo isti de præterito detestabili Errore—amarum dolorem; & veniant ad Ecclesiam Christi veram, hoc est, Matrem Ca-*

Mother : and exhorts them to return to Her, that they may be *Saved*.

AND St. Optatus, a Learned Bishop of Numidia, writing about the Year 370, against Parmenianus the Donatists's Bishop of Carthage : (1) You say, you are the whole Church : But you are no Part of it. Next he makes his own Claim good, by reckoning up all the Bishops of Rome, from St. Peter to Pope Siricius then Living. *Hic noster est Socius*, says he, *cum quo nobis totus orbis, Commercio Formataram, in unâ Communionis Societate concordat.* Siricius is ours, with whom all the Faithful in the World are in Our Communion, by Authentick Letters of Communication. He also takes Notice, (2) that the Catholick Church is only One ; and a House, Built by the Almighty. But that the Donatists's Building is, in the Language of Scripture, a Wall of Partition only ; in which, if a Door be set ; whoever enters, is still without, *Quicumque intraverit, foris est.*

§. III.

By St. Cyprian.

1. THE Schism of the *Anti-Pope Novatian* (as well as that of *Felicissimus* at Carthage) begun in the Year 251. It continued a long time, not only in *Italy* ; but also at *Alexandria*, in several Provinces of *Asia*, at *Constantinople*, in

tholicam. §. 50. *Ecclesia Catholica sola Corpus est Christi.* — Extra hoc Corpus, neminem vivificat Spiritus Sanctus. — Non habent ergo Spiritum Sanctum, qui sunt extra Ecclesiam. (1) *Lib. 2. contra Parmen.* Vultis vos solos esse Totum, qui in omni Toto non estis. (2) *Lib. 3.*

Scythia,

Scythia, and in *Africa*. St. Cyprian, Bishop of *Carthage*, opposed them both vigorously from the very Beginning. And with all the Force, which Charity could inspire, endeavour'd to Reclaim those, whom the Spirit of Faction had engaged in a separate Communion. By letting them see, First, That the *True Church*, could only be in *One Communion*. Secondly, That such, as are (wilfully) out of it, cannot be Saved. This is the whole design of his Book, Entitled, *Of the Unity of the Church*.

2. *THE Church*, (¹) says he, *is One*; *As there are many Rays of the Sun, but One Light*: *As there are many Branches of a Tree, but one Stem*; *many Rivulets, but one Spring*. *Separate a Ray of the Sun from the Body of Light*; it cannot be: *A Branch, cut off from the Tree, will not grow*. *A Stream, separated from the Fountain, will not run*. *It is thus the Church spreads forth her Rays through the whole World*; *Yet the Light is One and the same in all Places, without having its Unity Divided*.

AND a little after, (²) *Does any one think this Unity of the Church, which comes from God, and is*

(¹) *Lib. de Unitate Ecclesiz: In Edit. Oxon. p. 78. Ecclesia una est, quæ in multitudinem latius incremento fecunditatis extenditur: quomodo Solis multi radii, sed lumen unum; & rami Arboris multi, sed robur unum, tenaci radice fundatum; & cum de fonte uno rivi plurimi defluunt, numerositas licet diffusa videatur exundantis copiarum largitate, Unitas tamen servatur in Origine. Avelle radium Solis à corpore, Divisionem lucis unitas non capit. Ab arbore frange ramum, fractus germinare non poterit. A fonte præcide rivum, præcisus arescet. Sic Ecclesia, Domini luce perfusa, per orbem totum radios suos porrigit. Unum tamen Lumen est, quod ubique diffunditur, nec Unitas Corporis separatur.* (²) *Pag.*

79, *Et quisquam credit hanc Unitatem, de divinâ firmitate venientem, Sacramentis coelestibus coherentem, scin-*

Cemented by his Sacraments, can be Divided, and parted by a Divorce of Jarring Wills? He that keeps not the Unity, keeps not the Law of God: he keeps not the Faith of the Father, and the Son: he keeps not Truth, in order to his Salvation.

HE adds (1) That our Saviour's Un-divided Garment, which was woven throughout without Seam; and for which the Souldiers cast Lotts, who should have it all; was an Emblem of this Unity of his Church.

AND, (2) He cannot, says he, have God for his Father, who hath not the Church for his Mother. If any one could have Escaped the Deluge out of the Ark of Noah: he that is out of the Church may also Escape. — Do you think he Stands, or Lives, who departs from the Church? — It is a Fault that cannot be wash'd away even with a Man's Blood. — Such an One may be Kill'd, but he cannot be Crown'd. — He

di in Ecclesiâ posse, & voluntatum collidentium divortio separari? Hanc Unitatem qui non tenet, Dei legem non tenet; non tenet Patris & Filii fidem; Veritatem non tenet ad Salutem. (1) Hoc Unitatis Sacramentum, hoc vinculum concordie inseparabiliter coherentis, ostenditur, quando in Evangelio tunica Domini Jesu Christi non dividitur omnino nec scinditur; Sed sortientibus de veste Christi quis ipsam potius indueret, integra vestis accipitur, & incorrupta, atque individua tunica possidetur. Quia Christi populus non potest scindi; tunica ejus, per totum textilis & cohærens, divisa à possidentibus non est. (2) Habere non potest Deum Patrem, qui Ecclesiam non habet Matrem. Si potuit evadere quisquam, qui extra Arcam Noe fuit; &, qui extra Ecclesiam foris fuerit, evadet. — Stare tu, & vivere putas posse de Ecclesiâ recedentem? Macula ista nec sanguine abluitur. — Occidi talis potest, coronari non potest. — Contra Dei dispositionem repugnat, Hostis Altaris, adversus Sacrificium Christi rebellis, pro fide perfidus, pro Religione sacrilegus, inobsequens Servus, Filius impius, Frater inimicus.

figh

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fights against the Order of God; he is an Enemy to the Altar; a Rebel against the Sacrifice of Christ; for the Defence of Faith he is Perfidious; for Religion he is Sacrilegious; a Servant Disobedient, an Impious Son, an Enemy and a Brother.

Lastly, ⁽¹⁾ *There is but One God, says he, and One Christ; and One Church; and One Faith; and the People, with the Glue of Concord, Join'd into One solid Body. Unity is incapable of Division. Neither can a Body, if One, be dis-jointed, torn, and mangled to pieces. To leave this Original Unity, is to forfeit Life, Being, and the State of Salvation.*

So, is his 76 Letter to *Magnus*, he shews, ⁽²⁾ *That Pope Cornelius and Novatian, who were in different Communions, could not Both be in the Church.*

AND in his 62 Letter (which is the fourth in the *Oxford Edition*, pag. 175.) to *Pomponius*, he gives this Reason, why the Proud and Stubborn are Spiritually kill'd, when cast out of the Church. *Because they cannot Live out of it; since the House of God is One, and no one can be Saved, but only in the Church. Neque enim vivere foris possunt,*

⁽¹⁾ *Ibid p. 85. Deus unus est, & Christus unus, & una Ecclesia ejus, & fides una, & Plebs in solidam corporis unitatem concordiae glutino copulata. Scindi Unitas non potest: nec corpus unum dissidio compaginis separari, divulsis laceratione visceribus, in frustra discerpi. Quicquid à matrice discesserit: Seorsim vivere, & spirare non poterit, substantiam salutis amittit. ⁽²⁾ Ecclesia una est: quæ una, & intus esse & foris, non potest. Si enim apud Novatianum est, apud Cornelium non fuit. Si vero apud Cornelium fuit, — Novatianus, in Ecclesia non est. — Foris enim non esse Ecclesiam, nec scindi adversum se aut dividi posse, sed inseparabilis atque individuae Domus unitatem tenere, manifestat Scripturæ divinæ fides, &c.*

cum

cum Domus Dei una sit, & nemini Salus esse, nisi in Ecclesiâ possit.

§. IV.

By St. Augustin.

I. CHRISTENDOM, when St. Cyprian writ, was divided into several Communions, of *Catholicks, Basilidians, Valentinians, Gnosticks, Marcionists, Montanists, Encratites, Marcosians, Archonticks, Novatians*. But in the IV. and V. Century, when St. Augustin impugn'd the *Donatists*, it was divided into a much greater Number. So that he thought it no easy matter to reckon them up: *Quis autem possit singulas quasque hereses enumerare gentium singularum*. lib. de Unit. Ecclesiæ. cap. 3? Yet this did not hinder him from Asserting a Truth, which Catholicks never doubted of; viz. That the Catholick Church, could only be in *one Communion*; and that whosoever was (wilfully) out of it, could not be *Saved*.
(¹) *Whosoever believe*, says he, *the Incarnation, Passion, Resurrection, and Divinity of Christ: if they do not Communicate with the whole, wheresoever it is spread—it is Evident, they are not in the Catholick Church*. For which you may see more in the second, third, and twentieth Chapter of the same Book. But this is sufficient. For, how could

(¹) *Lib. Unit. Ecclesiæ. cap. 4. Quicunque credunt quidem, quod Christus Jesus in carne venerit, & in eadem carne, in qua natus & passus est, resurrexerit, & ipse sit Filius Dei, Deus apud Deum, &c. Sed tamen ab ejus Corpore; quod est Ecclesia, ita dissentiunt, ut eorum Communio non sit cum toto quâcunque diffunditur, sed in aliquâ parte separata inveniatur: manifestum est eos, non esse in Catholici Ecclesiâ.*

this Saint think it manifest, that they are not in the Catholick Church, who do not Communicate with all the Parts of it; if he did not suppose, it could only be in One Communion?

2. And concerning Salvation: (1) In the Catholick Church, says he, there are both Good and Bad. But those that are Separated from it, as long as they remain in their Opinion against it, cannot be good. Because, altho' the Conversation of some of them appear Commendable; yet their Separation from the Church makes them bad: according to that of our Saviour, He that is not with me, is against me; and he that gathers not with me, scatters. St. Luke 11. ver. 23.

3. So the Council of Zerta, anno 412. in a Synodical Letter to the Donatists, dictated by St. Augustin, speaking of the Church in One Communion: (2) Whoever is Separated, says the Council, from this Catholick Church, how innocently soever he thinks he lives; yet for this Crime only, that he is Separated from the Unity of Christ, he will not have Life, but the Anger of God remains upon him.

(1) Epist. 208. (olim 209) ad Feliciam Virginem è Donatistarum grege ad Ecclesiam conversam, §. 6. In Catholica Ecclesia, quæ non in solâ Africa, sicut Pars Donati, sed per omnes gentes, sicut promissa est, dilatatur atque diffunditur, — & boni sunt & mali. Ab eâ verò separati, quamdiu contra illam sentiunt, boni esse non possunt. Quia etsi aliquos eorum bonos videtur ostendere quasi laudabilis conversatio, malos eos facit ipsa divisio; dicente Domino: Qui mecum non est, adversum me est, & qui mecum non colligit, spargit. (2) Estque inter Epistolas S. Aug. 141 (olim 152) Donatistæ confirmant Ecclesiam, toto terrarum Orbe diffusam, cui nos communicare, ipsos autem non communicare manifestum est. — Quisquis ergo ab hac Catholica Ecclesia fuerit separatus, quantumlibet laudabiliter se vivere existimet, hoc solo scelere, quod à Christi unitate disjunctus est, non habebit vitam, sed ira Dei manet super eum.

4. St. *Augustin*, ⁽¹⁾ Treating of those in the Catholick Communion, whom the Donatists Calumniated, (as they did Pope *Melchiades* and others) says, "It is a Comfort to be Accused with the Church: but She cannot be Prejudiced by her Pastors Behaviour. We are neither Crown'd by their Innocence; nor Condemn'd for their Sins. If they were good, they were cleansed like Corn, upon the Catholick Floor: If they were bad, they were Crust, like Straw. Within that Floor, there may be good and bad: out of it, none can be good."

5. THE same Saint, ⁽²⁾ Tract. 6. in Joan. §. 12. Good and Bad, are in the Catholick Church, (which he shews to be in One Communion, §. 3, 10, 14.) but among the Donatists all are Bad. And in another Place, ⁽³⁾ We say, You are all Guilty, not of other Men's Crimes; but of that of Schism: from which horrid Sacrilege none of you can say he is Inno-

⁽¹⁾ Lib. de Unico Baptismo, contra Petilianum, cap. 16. Non sane parva est parumque gloriosa Consolatio cujuscunque nostrum, si ab inimicis Ecclesiæ, cum ipsâ Ecclesiâ criminamur. Ejus tamen defensio, non in eorum hominum Defensione consistit, quos isti nominatim falsis Criminationibus appetunt. Prorsus qualescunque fuerint, nihil prejudicat Ecclesiæ Catholicæ toto terrarum Orbe diffusæ. Nullo modo eorum innocentiam coronamur: nullo modo eorum iniquitate damnamur. Si boni fuerunt, in Aræ Catholicæ tritu:â, tanquam Grana mundati sunt; Si mali fuerunt, in Aræ Catholicæ tritura, tanquam Sculpæ comminuti sunt. Intra istam Aream, boni & mali esse possunt: extra eam, boni esse non possunt. ⁽²⁾ Mali & boni sunt in Ecclesiâ Catholicâ: ibi autem soli mali sunt.

⁽³⁾ Lib. 2. contra Literas Petil. cap. 96. Vos omnes nocentes & sceleratos esse dicimus, non alios aliorum criminibus, — sed crimine Schismatis, à quo immanissimo Sacrilegio nemo vestrum se potest dicere immunem, quamdiu non communicat Unitati omnium gentium,

nocent,

cent, as long as he does not Communicate with the Unity of all Nations.

6. HENCE St. Fulgentius ⁽¹⁾ gives this Reason, why we must hold firmly and without any Doubt, “ that no Heretick or Schismatick can be Saved, “ tho’ he be Christen’d in the Name of the Father, “ Son, and Holy Ghost: How great Alms forever he gives to the Poor; tho’ he should even “ lose his Life, in Defence of Christian Religion: Because neither Baptism, nor Alms, nor Death it self for the Honour of Christ, can avail any Man in order to Salvation, unless he be in the Communion of the Catholick Church.

7. If you ask me, in what Sense the Holy Fathers said, that out of the Catholick Church all are Bad? The Answer is Evident, that they speak only of such, as are out of it Wilfully: that is, either Obstinate, or by a Criminal Neglect. And in this Sense only, we understand the Fourth Lateran Council, anno 1215. l. cap. There is but One Catholick Church, out of which no one at all is Saved, *Una est Fidelium universalis Ecclesia; extra quam nullus omnino Salvatur*, T. 11. Conc. p. 143. B. C. For all Christians that desire to be Saved, and are neither Obstinate nor Careless in matters of Religion, are Members of the Catholick Church, at least in an unfeigned Desire, and in the Disposition of their Hearts.

(1) Lib. de Fide ad Petrum c. 39. Firmissime tene & nullatenus dubiter, quemlibet Hæreticum sive Schismaticum, in nomine Patris, & Filii, & Spiritus sancti baptisatum, si Ecclesie Catholice non fuerit aggregatus, quantascunque elemosynas fecerit, etsi pro Christi nomine etiam sanguinem fuderit, nullatenus posse Salvari. Omni enim homini, qui Ecclesie Catholice non tenet Unitatem, neque Baptismus, neque Eleemosyna quamlibet copiosa, neque Mors pro nomine Christi suscepta, proficere poterit ad Salutem,

8. IN an imperfect Schism, where the Outward Communion between two Contending Parties is not totally broke, both may be in the Church. Even great Servants of God, are capable of little Divisions, St. Paul and St. Barnabas were not Exempt, *Act. 15. v. 39.* Secondly, Of this sort was the Misunderstanding between St. Epiphanius and St. Chrysostom: and the long Schism at Antioch, in the Fourth Century, between St. Meletius and St. Paulinus, For, besides that neither of these Excommunicated the other (but only refused to treat with him as a Bishop; whom, he supposed, not Canonically Chosen) Bishops, Communicating with Each other, supported their Interests. On St. Paulinus's side was Pope Damasus, St. Ambrose, and the Western Bishops, as well as St. Athanasius, and St. Epiphanius. For St. Meletius stood St. Eusebius Samosetensis, St. Pelagius of Laodicea, St. Irenion of Gaza, St. Eulogius of Edessa, St. Basil, St. Gregory Nyssen, St. Gregory Nazianzen, and generally the Oriental Bishops. Thirdly, The Corinthian Schism might also be of this kind, *1 Cor. chap. 11. ver. 18,* and *chap. 1. ver. 10, 11, 12.* when they said, *I am of Paul, and I of Apollos, and I of Cephas, and I of Christ.* Fourthly, Excommunications, if only threatned, or not fully Executed, cause not an Entire Separation from the Communion of the whole Church. Thus Origen was Excommunicated by Demetrius Bishop of Alexandria; but Enjoy'd the Communion of other Catholick Bishops in Palestine, Arabia, Phœnicia, and Achaia, as (') St. Jerom observes. Fifthly, In the long Dispute, which begun in the Year 1378, between Urban VI. and Clement VII. the first was the true Pope.

(') Apud Tillemont. T. 3. p. 535.

And

And after him *Boniface IX, Innocent VII, Gregory XII, Alexander V, John XXIII, and Martin V,* (Chosen by the Council at *Constance, anno 1417.*) who lived to see an End of the Disturbances, *anno 1429.* Besides it was only an imperfect Schism. For it does not appear, that the Bishops or Pope *Urban's* side, treated either all *Clement VII's* Party, as Excommunicated, or the Catholics which stood Neuter, mention'd by *Spondan, anno 1378.*

9. AGAINST what has been said in this Chapter, there is a vulgar Objection, or rather a vulgar Mistake; that according to the Scripture, *A Remnant of all shall be Saved.* I say a Mistake. For this is not in any Part of Scripture. First, *A Remnant* indeed of *Israel* was to be Saved, as *St. Paul* takes Notice, *Rom. 9. ver. 27,* and as *Isaiah* had Prophesied, *chap. 10. ver. 21, 22.* This Remnant were the Apostles themselves, and the first Jewish Converts. From whence *St. Paul* concludes, *Rom. 11. ver. 1, 2, 5.* that *God has not cast away his People, which he foreknew.* But what is this, to the Saving of a Remnant of all Religions? Secondly, As the Gospel of the Kingdom shall be Preached in all the World, for a witness to all Nations, and then shall the End come, *St. Mat. 24. ver. 14;* So will the Catholick Church, more or less, have been planted in them all (as in most Nations it has already) before the End of the World. Ask of me (says God the Father to his Son, *Pf. 2. ver. 8.*) and I will give the Nations for thy Inheritance, and the uttermost parts of the Earth for thy Possession. (1) Therefore in those Nations,

If a Remnant all shall be Saved?

(1) *St. Aug. Epist. 199 §. 46. (olim Epist. 80) In quibus ergo gentibus nondum est Ecclesia, oportet ut sit: non*

where the Church has not been, it must be: not that all in them will believe: for all Nations are promis'd, not all Men of all Nations, says St. Augustin. Which is enough to verify the words of Scripture, that the Elect shall be gather'd together from the four Winds, St Mat. 24. ver. 31. from East, and West, from North, and South, St. Luke 13. ver. 29. Of the Remnant of Israel, gather'd from the Coasts of the Earth, Jeremiah 31. ver. 7, 8. and Jerem 23. ver. 3. I will gather the Remnant of my Flock, out of all Countries—and I will bring them again to their Folds; which only import the Conversion of the Jews: See below, Ch. 2. Thirdly, Tho' the Scripture, says nothing, of Saving a Remnant of all Religions: yet those may be Saved, whom Invincible Ignorance detains in a Separate Communion from the Church of Christ; if they fear God, and love him as they ought. But these, how Few soever (for God only knows their Number; and I wish it greater than it is) are neither Obstinate nor Careless in the Concerns of Religion; and embrace the Catholick Communion, as soon as it is duely Proposed.

ut omnes, qui ibi fuerint, credant; omnes enim gentes promissæ sunt, non omnes homines, omnium gentium.

§. V.

How the Catholick Church, is the Church of all Nations.

1. **M**R. L. takes it ill, pag. 21. that the Roman Empire, as he says, had the vanity to call it self the *universum*, which we Translate all the

the World, St. Luke 2. ver. 1. But it is well, if this Dislike falls not rather upon St. Luke, than *Augustus*, or the *Roman Empire*. Πᾶσαν τὴν οἰκουμένην, are certainly the words of St. Luke. *St. Luke's Oikumenē has a Restrain'd Sense.* But we have no Reason, that I know, to believe, that either *Augustus*, or any of his Officers, in Publishing his Decree, ever used them. I should rather think St. Luke followed the Hebrew Phrase, in which *all the Earth* signifies sometimes no more, than a great Part of it. See *Gen. 41. ver. 56.* and *1 Sam. 8. ver. 5.* Thus St. Luke said, *Act. 2. ver. 5.* There were dwelling at Jerusalem, Jews out of every Nation under Heaven. And St. Paul, *Coloss. 1. ver. 5, 6.* The Truth of the Gospel is come unto you, as it is in all the World. So he applies to the Apostles, *Rom. 10. ver. 18,* that of the Psalmist, Their Sound went into all the Earth, and their words unto the Ends of the World, εἰς τὰ ὅρια τῆς οἰκουμένης. Where Mr. L. may find his *Oikumenē*, in a *Restrained Sense*, Authorized by St. Paul. I say in a *Restrained Sense*,

2. FOR St. *Augustin*, in his Book ⁽¹⁾ *de Natura & Gratiâ*, writ in the Fifth Century, anno 415, grants there were some Nations then, in which the Gospel had never been Preach'd. And in his 199th Epistle, §. 46, and 49. he says this is ⁽²⁾ certain, even of some Parts of *Africa*.

So has the Church of All Nations.

(1) Non desunt adhuc ultimæ Gentes — quibus hoc nondum fuerit prædicatum. (2) §. 46. Certis Documentis probavi. Sunt enim apud nos, hoc est in Africâ, barbaræ innumerabiles gentes, in quibus nondum esse prædicatum Evangelium, ex iis qui ducuntur inde Captivi, & Romanorum Servitiis jam miscentur, quotidie nobis addiscere in promptu est. §. 49, Adhuc usque sunt gentes, quod certissimum est nobis, in quibus modo cœpit, & in quibus nondum cœpit [Evangelii prædicatio] impleri.

St. Augustin not
in the Communion of
all Christians.

And writing against the *Donatist Cresconius*, he also grants, there were several Sects of Christians, besides the *Donatists*, out of his Communion : viz. *Novatians*, *Arians*, *Patricians*, *Valentinians*, *Patricians*, *Apellites*, *Marcionists*, and Others. But neither of these Considerations hinder'd him from affirming, in the *Scripture-phrase*, that he was in the Communion of all Nations, and that the *Donatists* were not. First, Because he was in the Communion of many Nations; and the *Donatists* were, in a manner, Confin'd to *Africa* only. Secondly, Because he was join'd in Communion with the great Body of *Christians*, from which the *Donatists*, and all other Christian Sects were cut off. *Lib. de Unitate Ecclesie*, cap. 2. (1) *The Christian World, with which we Communicate, is not in the Fault.* He speaks thus to the *Donatists*, Cap. 6, (2) *Shew that you Communicate with all Nations.* Cap. 20, *Wherefore*, (3) *if the Scripture evidently Commend the Church, consisting in the Communion of the whole World, &c.* Epist. 185 (olim 50) *ad Bonifacium*, §. 4, (4) *The Donatists have separated themselves*

(1) *Nullum Crimen esse Orbis Christiani, cui nos communicamus. ostendimus. Ibid. Gestis, totius Orbis communionem, firma.* (2) *Cap. 6. Ostendite vos communicare omnibus gentibus.* (3) *Quamobrem si nullo Interprete indigent Canoniarum Scripturarum testimonia, quæ commendant Ecclesiam in totius Orbis Communionem consistere, &c.* (4) *Se ab Ecclesiâ Catholicâ hoc est, ab Unitate omnium gentium diviserunt.*

Sed sceleratæ impudentiæ est, propter Crimina hominis, quæ Orbi terrarum non possis ostendere, Communionem Orbis terrarum velle damnare. §. 32. Ex ipsâ magnâ Arbore, quæ ramorum suorum porrectione toto Orbe diffunditur, iste in Africâ ramusculus fractus est : cum eos charitate parturiat, ut redeant ad radicem, sine quâ veram vitam habere non possunt.

from

from the Catholick Church, that is, from the Communion of all Nations.—'Tis wicked Impudence in them, for One Man's Crime, which they cannot make out to the World, to condemn the Communion of the Universe. §. 32. From the great Tree, to wit, the Catholick Church, spreading its Branches over all the Earth, this Twig [the Donatists] in Africa is broke off: for which she is still in Labour, that they may return to the Root, without which they cannot have true Life. And (1) As he shall be Anathema, that owns Christ never Suffer'd, nor Rose again, &c. So shall he also be Anathema, who-soever owns the Church out of the Communion of all Nations.

3, BUT were All Nations, in St. Augustin's time, in the Catholick Communion? were there no Schismatics? No Hereticks? No Jews? No Infidels? No Nations, where the Gospel had never been Preach'd? It was the Donatists Reply, mention'd by Him in the last place, Quoted. (2) But, as a Learned Historian, you have found out a noble Objection against the Scripture. For you say, that Christendom is a small Part of the World. *Christen-* But you do not Consider, into how many Nations the *dom the less* Gospel is spread in so short a time. And An- *Part of the* World.

(1) Sicut Anathema erit qui annunciaverit Christum neque passum esse, neque resurrexisse, &c. Sic erit Anathema quisquis annunciaverit Ecclesiam præter Communionem omnium gentium, Epist 93. (olim 48) ad Vincentium Rogatianum. §. 23. (2) Ibid. §. 22. Sed Historicus doctus magnum aliquid invenisti, quod contra Dei Testimonia proferendum putares. Dicis enim, quantum ad totius mundi pertinet partes, modica pars est in compensatione totius mundi, in quâ fides Christiana nominatur. Nec vis attendere, aut te nosse dissimulas, in quâ multas jam barbaras Nationes tam parvo tempore venerit Evangelium.

swering another *Donatist*, ⁽¹⁾ *Against this Extent of the Church, which is spread over all the World, as it is Propheſied of it, and as the Eyes of all even Infidels ſee it, ſo that it ſtops the Mouths of the very Pagans, who are now but few [in the Roman Empire] to oppoſe It ; you Argue vainly (I ſay) againſt an un-deniable Truth ; That the whole World does not communicate with us, becauſe there are yet, as well many Barbarous Nations, who never believ'd in Chriſt, as many Heresies of Chriſtians, Separated from our Communion. But you neither conſider, nor will aſk thoſe that know, how many of the Barbarous Nations, you mention, are in the Obedience of Chriſt ; and how the Goſpel goes on Increasing in others, till, being Preach'd to all, the End will come. And ⁽²⁾ The Novatians do not Communicate with*

⁽¹⁾ *Lib. 3. Contra Creſconium. cap. 63. Huic tu multiplicationi atque libertati Eccleſiæ, quæ toto Orbe dilatatur, quæ prophetata ſic creditur ; ſic omnium etiam Infidelium oculis exhibetur, ut claudat etiam ora Paganorum, qui adverſus eam pauciſſimi remanſerunt, &c. Argumentaris inaniter contra evidentiffimam veritatem : quod ideo nobis non totus Orbis communicet, quia vel adhuc multi ſunt Gentium barbararum, qui in Chriſtum nondum crediderunt ; vel ſub nomine Chriſti hæreſes multæ à Communione noſtræ Societatis alienæ. Nec attendis, nec ſaltem ab Scientibus quæris, quàm multi ipſarum barbararum Nationum, quas commemoravi, Chriſti jam nomini mancipati ſint, & quemadmodum in cæteras Evangelium crescendo fructificare non ceſſet, donec, in omnibus cum fuerit prædicatum, veniat Finis.*

⁽²⁾ *Lib. 4. contra Creſconium. cap. 61. Non ergo nobis communicant, ſicut dicis, Novatiani, Ariani, Paſſiani, Valentiniani, Patriciani, Apellitæ, Marcionitæ, &c. Veruntamen ubicunque ſunt iſti, illic Catholica ; ſicut in Africa, ubi & vos. Non autem ubicunque Catholica eſt, aut vos eſtis, aut Hæreſis quælibet illarum. Unde apparet, quæ ſit Arbor, ramos ſuos per univerſam terram copiâ ubertatis extendens ; & qui ſunt Rami*

us, nor the Arians, nor the Patripassians, nor the Valentinians, nor the Patricians, nor the Apellites, nor the Marcionists, as you say; and others. — But wheresoever they are, there the Catholick Church is, or has been; as it is in Africa with you. But neither you, nor any of those Heresies, is wherever the Catholick Church is. Whence it appears, which is the Tree, spreading its fruitful Branches over all the Earth; (as St. Cyprian expresses it, lib. de Unitate Ecclesie) and which are the broken Boughs, that live not by the Root, but grew up in the Places where they fell.

4. IN the Great Dispute at Carthage, anno 411. in which there were 286 Catholick Bishops, and (as the Donatists pretended) 279 Bishops of theirs: The Catholicks charged their Disputants, of which St. Augustin was the Chief, to Separate Cecilianus's Case from that of the Church; and to Prove, that they, and not the Donatists, were in the Catholick Church; because they only were in the Church and Communion of all Nations. For this they alledge, Gen. ch. 22. ver. 17, 18. ch. 26. v. 4. ch. 28. v. 14. Isa. ch. 54. v. 1, 2, 3. ch. 49. v. 6. Malach. 1. v. 11. Jerem. 16. v. 19. Zephani. 2. v. 11. Ps. 2. v. 7, 8. Pf. 72. 8, 9, 10, 11. St. Luke 24. ver. 47, &c. But how is the Catholick Church in One Communion only, the Church of All Nations? The Reason has been already given. First, Because it is at All Times, after the Apostles, the Church of Many Nations. Which the Donatists Communion was not, anno 411: Therefore, they were not in the Catholick Church. Whether, after the Year 411, the Donatists were

How One
Communion is the
Church of
All Na-
tions.

fracti, non habentes vitam radicis, atque in suis quique
jacentes & crescentes locis.

not to have *many Nations* in their Communion, was altogether Impertinent. Neither could the Catholicks know either the One side or the Other, without the Gift of Prophecy. It was sufficient, that they were not always so: which equally strikes at all New-rai'd Communions. *Protestants* were not a Church of **Many Nations**, anno 1520. nor a Church of **Any Nations**, anno 1500. Thus the Roman's Faith, in St. Paul's Time, was spoken of through the whole World, καὶ ἀγγέλλεται ἐν ὅλῳ τῷ κόσμῳ. Rom. 1. ver. 8. and the Gospel was then in all the World, and brought forth fruit, ἐν παντὶ τῷ κόσμῳ καρποφορούμενον. Col. 1. ver. 6. Which perhaps is not yet verified of every particular Nation in the Universe. Secondly, Because it is the Great Body of Christians, from which the Rest broke off. Which Extent could neither Agree to the *Donatists*, nor to any New-rai'd Communion. Thirdly, Because it either has been, or will be in every Nation in the World, without Exception: That so All Nations may partake, in a Spiritual Sense, of Abraham's Blessing. The Reader, for his further Satisfaction, may read the Texts, urg'd by the Catholick Bishops: and St. Augustin, Epist. 93 (olim 48) ad Vincentium. §. 22, 23. Epist. 199. (olim 80) §. 46, 49. Lib. 3. contra Cresconium, cap. 63. Lib. 4. cap. 61.

CHAP. II.

The Church of Christ upon Earth, is always Visible.



HIS Protestants commonly grant; as we have seen already, *Par. 1. chap. 4. §. 2.* But since Mr. L. is not quite so kind, let us Consult the Scripture.

§. I.

What the Scripture teaches us, of the Perpetual Visibility of the Church.

I. **O**UR Blessed Saviour said to his Apostles, *St. Math. 28. ver. 19, 20. Go and Teach all Nations, Baptizing them, &c. and behold I am with you always, even unto the End of the World, ἡμέρας τὰς ἡμέρας ἕως τῆς συντελείας τῶν αἰώνων.* This Text seems to be good Evidence. For, *First*, If Christ be with his Apostles at all Times, till Time it self ends; the Pastors of his Church will remain so long. *Secondly*, If he be always with his Apostles, and their Successors, Teaching all Nations; his Church will always be not only Visible, but also Numerous, as the Prophets foretold. For more are the Children of the Desolate, (that is, of the Church of Christ, as St. Paul explains it, *Gal. 4. ver. 27.*) than the Children of the Married Wife, saith the Lord, *Isa. 54. ver. 1. Ask me, and I shall give thee Nations for thy Inheritance, and the uttermost Parts of the Earth for thy Possession, Psal. 2. ver.*

ver. 8. *The Mountain of the Lord's House, shall be Establish'd in the Top of the Mountains, and shall be exalted above the Hills, and all Nations shall flow unto it, Isa. 2. ver. 2. The Redeemer shall come to Sion, and this is my Covenant with them, says the Lord: My Spirit, that is upon thee, and my Words which I have put into thy Mouth, shall not depart out of thy Mouth, nor out of the Mouth of thy Seed, nor out of the Mouth of thy Seed's Seed, says the Lord, from henceforth and for ever, Isa. 59. ver. 20, 21. See Ps. 72. ver. 5. and the Texts alledg'd by the Catholick Bishops, in the last Chapter, p. 167.*

2. He told St. Peter (St. Matth. 16. ver. 18.) *I say also unto thee, that thou art Peter, and upon this Rock I will build my Church, and the Gates of Hell shall not prevail against it. Neither against the Foundation, nor the Building. And said to his Disciples, St. Matth. 5. ver. 14, You are the Light of the World: A City, that is set on a Hill cannot be hid. And in the Parable of Corn and Tares, St. Matth. 13. ver. 30, Let them both grow together till the Harvest. ver. 39, The Harvest is the End of the World. How can the Church become invisible, if the Gates of Hell shall not prevail against it? If it be a City that cannot be hid? If the good Seed are the Children of the Kingdom, St. Matth. 13. ver. 38, which grow with the Tares till the Harvest, that is, till the End of the World? For, how can they be good, without Professing their Faith; since with the Heart Man believeth to Righteousness, but with the Mouth Confession is made unto Salvation, Rom. 10. ver. 10? Or, how can they Profess their Faith, without being known?*

§. II.

Some Passages of St. Augustin.

1. **P**SALM 102. ver. 23, Protestants read, *He shortned my days*, St. Augustin reads, as it is in the Vulgate, *Tell me the shortness of my days*; applying it to the Church of all Nations. ⁽¹⁾ *There are some, says he, that say, All Nations have believed in Christ: but that which was the Church of all Nations, now is not so, 'tis perish'd. O Impudent Assertion! Has it ceas'd to be; because thou art not in it? See, thou be not Lost. For it will be, altho' thou be not. This Wicked, Presumptuous, False, Vain, Rash, Absurd, Pernicious Assertion the Holy Ghost foresaw, and inspired her to say (having Declared her Unity) Tell me the shortness of my days;— Christ has told her. How did he tell her? Behold, I am with you till the End of the World.*

2. WRITING against the Donatists ⁽²⁾ *The Church, says he, is Evident and Visible to all. Because*

⁽¹⁾ Enarr. 2. in Psal. 101. Sed existunt, qui dicant, — Crediderunt in eum omnes Gentes: sed illa Ecclesia, quæ fuit omnium gentium, jam non est, perijt. — O Impudentem vocem! Illa non est, quia tu in illâ non es? Vide, ne tu ideo non sis: Nam illa erit, etsi tu non sis. Hanc vocem abominabilem, & detestabilem, præsumptionis & falsitatis plenam, nullâ veritate suffultam, nullâ Sapientiâ illuminatam, nullo Sale conditam, vanam, temerariam, præcipitem, perniciosam, prævidit Spiritus Dei; & tanquam contra illos cum annunciarit Unitatem, in conveniendo populos in unum, &c. Exiguitatem, inquit, dierum meorum annuncia mihi. — Non à te quæro illos dies æternos; illi sine fine sunt, ubi ero — Temporales dies mihi annuncia, &c. Et annuntiavit. Quomodo annuntiavit? Ecce Ego vobiscum sum usque ad Consummationem Seculi. ⁽²⁾ Lib. 2. contra Cresconium, cap. 36. Extat Ecclesia cunctis clara atque conspi-

it is a City, which can not be hid. And, as St. Cyprian expresses it, Having receiv'd its Light from God, it spreads its Rays over the Earth. Thus St. Augustin: Origen, and St. Chrysostom use the same Comparison. St. Chrysostom's words are these: It is easier for the Sun to be Extinguish'd, than the Church to be Obscur'd, and render'd Invisible, Hom. 4. in cap. 6. Oſia, ευκολώτερον τ' ἥλιον σβεσθῆναι, ἢ τὴν ἐκκλησίαν ἀφανισθῆναι.

3. St. Augustin says of the Church, (1) What is so visible as a Hill? But there are Hills unknown to other Parts of the World. But this Hill is not so, because it filled the whole Earth, Dan. 2. ver. 35. It is a Mountain establish'd in the Top of the Mountains, Isa. 2. ver. 2. Who can mistake this Mountain? Who knows not a City, placed upon a Hill? But do not wonder, that they know it not, who hate their Brothers. And in another place: (2) The Church of Christ is not hid—Of which it is said, a City placed upon a Mountain can not be hid. But we may say, it is hid to the Donatists, who hear such

cua, quippe Civitas, quæ abscondi non potest—Hanc enim B. Cyprianus ita commendat, ut eam dicat, Domini luce perfusam, radios suos per Orbem terrarum porrigere. (1) *Traſt.* 1. in Epist. S. Joannis. Quid tam manifestum, quam mons? Sed sunt & Montes ignoti, quia in unâ parte Terrarum positi sunt.—Ille autem Mons non sic: quia implevit Universam faciem terræ.

—Mons est super Cacumina omnium Montium. Quis errat in hoc Monte? Quis ignorat Civitatem super Montem constitutam? Sed nolite mirari, quia ignoratur ab istis, qui oderunt fratres. (2) *Lib. de Unitate Ecclesiæ, cap. 14.* Ecclesia Christi non est operata—Et de illâ dictum est, Non potest Civitas abscondi super Montem constituta. Sed Donatistis velut operata est, qui audiunt tam lucida & aperta Testimonia, quæ illam toto Orbe demonstrant, & malunt clausis oculis offendere in montem, quam in eum ascendere, &c.

Evident

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Evident Testimonies of its being in all Nations, yet had rather shut their Eyes, and stumble against the Hill, than go up to It.

4. He tells the Donatists: ⁽¹⁾ *You are not in the Mountains of Sion; Because you are not in the City set upon a Hill: which has this certain Sign, that it cannot be hid.*

Lastly, ⁽³⁾ *There is no Security, says he, of avoiding Schism, unless the Church be shewed by the Promises of God (it seems, St. Augustin was for leaning upon the Promises] which Church, being set upon a Hill, cannot be hid: and therefore it is necessary, that it be known to all the Earth.*

AND in this, 286 *African Bishops* join'd with *St. Augustin*. For, how could they convince the *Donatists* (by *Scripture-Testimonies*) that, in the year 411, the *Church of Christ*, was to be the *Church of all Nations*; without supposing it to be *always Numerous*, and therefore *Visible*? By which *Mr. L.* may see, how *irreconcilable* an *Enemy Antiquity* is to him: and whether He or I have Reason to alter the *Fathers*, or to fear their *Verdict*.

⁽¹⁾ *Lib. 2. contra literas Petiliani, cap. 104: Non estis in Montibus Sion; quia non estis in Civitate super montem constituta, quæ certum Signum hoc habet, quod abscondi non potest.*

⁽³⁾ *Lib. 3. contra Parmenianum, cap. 5. Nulla est igitur Securitas Unitatis, nisi ex Promissis Dei Ecclesiâ declaratâ; quæ super montem constituta, abscondi non potest: Et ideo necesse est, ut omnibus terrarum partibus nota sit.*

§. III.

Mr. L's Objection from St. Luke 18. ver. 8.

1. **F**IRST Objection, pag. 30. *Of the Church in general, it is said St. Luke 18. ver. 8. When the Son of Man comes, shall he find Faith upon the Earth? Where will then that Visibilty be, which Rome boasts of as an Essential Mark of the True Church?*

Ans. WHERE it is at present. For it appears by ver. 7. that, *First*, our Blessed Saviour speaks not there, of *Christian* or *Catholick Faith* in General; but of the *Faith of the Elect*, who cry to God day and night. *Secondly*, He does not deny, but even this *Faith of the Elect*, will then be found upon the *Earth*, tho' in a much less Number, than will be that of the Wicked: for both must grow till the Harvest, St. Matth. 13. ver. 30. There will be great Tribulation, such as was not from the Beginning of the World; and except those days should be Shortned, there should no Flesh be Saved: but for the *Elect's* sake, those days shall be Shortned, St. Matth. 24. ver. 21, 22.

2. IF Mr. L. will not be Content with this; I shall be forced to tell him, that the Argument, he so much insists upon, tho' it be One of his *Best*, is None of the *Newest*. For it was Urg'd in Ancient Times, when *Heresy* and *Reformation* of Faith were Synonymous Terms: and was Carefully answer'd both by St. Jerom, and St. Augustin. *If they flatter themselves, says (1) St. Jerom, with those*

(1) In Dialogo contra Luciferianos. Quod si de illâ, quæ in Evangelio scripta est, Sibi sententiâ blandiantur;

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Words of Christ, Do you think, when the Son of Man comes, he will find Faith upon the Earth? They must know, that Faith is meant, of which our Saviour said, — I have not found so great Faith in Israel: and in another place, If you have Faith as a grain of Mustard-seed, you shall say to this Mountain, Remove hence, and it shall Remove. This is that Perfect Faith, which, even among true Believers, is hardly to be found. Thus St. Jerom, against the Reformers of his Time.

3. AND St. Augustin against the Donatists: (2) *They say, a General Defection is signified by those words of Christ, Do you think, when the Son of Man comes, he will find Faith upon the Earth? Which words we refer, either to the Perfection of Faith (a State so hard to be found amongst Men, that even in great Saints, as in Moses, there was something, at which, they were, or might have been Startled) or to the Abundance of the Wicked, and the Scarcity of the Good. Thus St. Augustin, Who adds, First, that Christ did not say, The Son of Man, when he comes, will not find Faith upon the*

Putasne, cum venerit filius hominis, inveniet fidem super terram? Sciant illam fidem nominari, de qua ipse Dominus aiebat. — Non inveni tantam fidem in Israel. — Nec non & in alio loco, Si habueritis fidem sicut granum Sinapis, dicetis huic monti, Transmigra; & transmigrabit. — Hæc est Fides, quæ etiam apud eos qui bene credunt, difficile perfecta invenitur. (3) Lib. de Unitate Ecclesæ, cap. 15. Dicunt, de Apostasiâ Orbis terrarum dictum esse, quod ait Dominus; Filius hominis veniens, putas inveniet fidem in terra? Quod nos intelligimus dictum, vel propter ipsam fidei Perfectionem, quæ ita difficilis est in hominibus, ut in ipsis quoque admirabilibus Sanctis, sicut in ipso Moise, inveniatur aliquid ubi trepidaverint, vel trepidare potuerint: Vel propter illam Iniquorum Abundantiam & Paucitatem bonorum, de quâ satis diximus,

Earth

Earth: but only, *Do you think he will find it?* Secondly, That he said this, not to Express any Doubt of his own; *Sed quia propter multa Scandala, circa finem Seculi pullulantia, hoc quoque erat quandoque Infirmitas humana dictura*, but because *Man's Weakness*, would be Apt to put this Question.

4. So in his (*) Epistle to the Donatist *Vincentius*, he tells him those Words of Christ, *St. Luke 18. ver. 8.* were said *propter abundantiam iniquitatis*, to Express the *Abounding of Iniquity*, and how apt Men will be to doubt (altho' without Reason) of the Continuance of Faith to the End of the World. *St. Augustin's* words are very remarkable, *Ipsos tamen, quorum inventurus est fidem in terra, per totum Agrum cum Zizaniis crescere, dubitare fas non est.* It is a Truth not to be questioned, that they, whose Faith Christ will find upon the Earth, will grow with the Tares all over the Field, that is all over the World. He presses the same Answer in his Second Book against *Gaudentius*, a Donatist Bishop in *Numidia*, cap. 6.

5. Christ then has engaged his Word, that his Church shall be always Visible, as generally our Learned Adversaries Confess. But he never Promised, that it should not be violently Persecuted, or Oppressed: much less, that no Part of it (as a Provincial or National Church) shall ever be cut off.

(*) Epist. 93. (olim 48.) ad Vincentium Rogatianum.
§ 33.

§. IV.

His Obejection from Rom. 11. ver. 22.

1. **S**ECOND Objection, p. 30. *The Apostle of the Gentiles, says to the Gentile Church, Rom. 11. ver. 22. Thou also shalt be cut off, if thou continue not in the Goodness of God. And ver. 23, The Jews also, If they abide not still in Un-belief, shall be grafted in; for God is Able to graft them in again.*

Ans. First, THIS, instead of an Argument, is ἀνολογία. For, St. Paul writes only to the Romans, or as he expresses it, cap. 1. ver. 7, τοῖς ἑσθιν ἐν Ρώμῃ ἀγαπητοῖς Θεοῦ, to all that be in Rome beloved of God. As for the Gentile Church, he never names it. Secondly, If he had; it was not then the Catholick Church, but one Branch of it only. Upon the Whole, he must be a very Young Logician, that can be Catcht with this Enthymem, Thou, O Converted Roman, shalt also be cut off, if thou continue not in the Goodness of God: Therefore the the whole visible Church of Christ may Forfeit her Charter. This Church, in the Year 58, when St. Paul writ to the Romans, was a mixt Society of Converted Jews (then spread over several Nations; as Pontus, Galatia, Cappadocia, Asia, and Bithynia, 1 Pet. 1. ver. 1; or as St. Luke terms it, Aēt. 2. ver. 5, in every Nation under Heaven, as Parthia, Media, Mesopotamia, Phrygia, Pamphylia, Creta, Arabia, &c.) and Converted Gentiles, brought into One Fold, as our Saviour had Prophefied, St. John. 10. ver. 16. Neither were These at Rome only, but in other Nations thorough the Roman Empire, or rather thorough the World. For

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in this very Epistle, St. Paul gives us this Account of the Apostles Mission, *Rom. 10. ver. 18,* But, I say, have they not heard? Yes verily. Their Sound went into all the Earth, and their Words to the Ends of the Earth.

BUT may not the Pope at least be cut off by this Text, if he do not Continue in Goodness, and have his Candle-stick Remov'd?

A killing Argument! But, First, The Pope is not the Church: and Bellarmin, who has not the Repute of a small Papist, tells us (*lib. 4. de Rom. Pont. cap. 4*) that *neque Scriptura, neque Traditio habet, Sedem Apostolicam ita fixam esse Romæ, ut inde auferri non possit*; It is not an Article of Catholick Faith, that the Apostolick See is so fix'd at Rome, that it cannot be Remov'd from thence. What Accident then soever should happen either to Rome, or its Inhabitants; the Church will always have a Power of Chusing her Supreme Pastor, whensoever there is a Vacancy in St. Peter's Chair. Thus the Authority of his Successors, (wheresoever they Reside, or what Titles soever they bear) will always be Continu'd, till the Gates of Hell Prevail against the Church. Which, if we have Faith enough to believe the Gospel, will never happen. Secondly, Must the Bishop of Rome be necessarily either a Native or an Inhabitant of the City? May he not Reside in any Part of his Diocess? Or are Bishops, in all Circumstances, oblig'd to Residence? Thirdly, If St. Paul did not think here of Cutting off St. Peter: his Successors have no Reason, to fear the Edge of this Argument.

§. V.

His Church in the Wilderness, Rev. 12. ver. 6. &c.

1. **T**hird Objection, p. 31, *The Church is compared, First, To a Woman persecuted into a Wilderness, Rev. 12. ver. 6. Secondly, To a Lodge in a Garden of Cucumbers, to a besieged City, Isa. 1. ver. 8. Lastly, she will be so little Visible, that Faith shall hardly be found upon the Earth.*

Ans. IF Mr. L. had Peevish Adversaries, they might Oblige him to Answer several untoward Questions. *First*, Where the Scripture tell us, that the *Woman* persecuted by the *Dragon*, is not the *Virgin Mary*? Ver. 5, *She brought forth a Man-child, who was to Rule all Nations with a Rod of Iron*: a known Prophecy of CHRIST, Ps. 2. v. 9. as read by the Septuagint: and Rev. 19. v. 15, 16. *Secondly*, If the *Woman Persecuted* be the *Church*: Where does the Scripture say, that She is not the *Church in Heaven*? There appeared, says St. John ver. 1. *a great Wonder in Heaven, a Woman cloathed with the Sun, &c.* *Thirdly*, Is there no *Church* upon *Earth*, but the *whole Church*? And if the *Woman* was the *whole Church*, what was the *Remnant of her Seed*, ver. 17? *Fourthly*, How do we know, that the *Time* of her being in the *Wilderness*, will be more than *Three years and a half*: or as St. John calls it, ver. 6, *a Thousand two Hundred and Threescore days*; which are *Seventeen days less than Three years and a half*? *Fifthly*, That the *Woman*, whosoever She be, was *Invisible* either to the *Dragon*, or to her *Persecutors*?

secutors? Sixthly, Whether the Servants of God, in the time of *Persecution*, ought not Spiritually to Retire into *Heaven*, saying with St. Paul, *Our Conversation is in Heaven*, Philip. 3. v. 20? These and the like Questions, should be clearly resolv'd, to give the Argument any Force. I shall only say this, Man that it is Evident, the *Woman* is not the whole Church on Earth. For, ver. 17. *The Dragon was wroth with the Woman: and went to make War with the Remnant of her Seed, which keep the Commandments of God, and the Testimony of Jesus Christ.*

2. THE Second Part of the Objection, is of the same Stamp. For the Prophet tells us, he speaks of the *Jews*. Ver. 1, *The Vision of Isaiah the Son of Amoz, which he saw concerning Juda and Jerusalem.* Ver. 7, *Your Country is Desolate, your Cities are Burnt with Fire, your Land Strangers devour.* Ver. 8, *And the Daughter of Sion is left as a Cottage in a Vineyard, as a Lodge in a Garden, as a Besieged City.* Ver. 9. *Except the Lord of Hosts had left unto us a very small Remnant, we should have been as Sodom and Gomorrah.* Which St. Paul understands of the *Jews*, Rom. 9. ver. 27, 29. So does a Gentleman, whom Mr. L. knows, if he knows himself, thirteen Lines After. I might also Ask whether a *Besieged City*, or a *Lodge in a Garden of Cucumbers*, or the *Jews*, in the Desolation mention'd by the Prophet, were *Invisible*, or not?

3. The Third Part, being only a Relapse into his first Mistake, I shall Refer him once more to St. *Augustin*, (1) upon those words of the Re-

(1) *Lib. 20. de Civitate Dei. cap. 8. Post hæc, inquit, oportet eum solvi modico tempore. Si hoc est Diabolum ligari & includi, Ecclesiam non posse Seducere: Hæc ergo velatione*

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velation (at the coming of Antichrist) he must be loosed a little Time, Rev. 20. ver. 3. If tying up the Devil, says St. Augustin, be hindering him from Seducing the Church; Does the Loosing of him signifie, that he hath Power to Seduceit? By no means. Which I have thought fit to take Notice of, lest any one should imagine, that, even in that little Time, in which the Devil will be Loosed, the Church will not Continue upon the Earth. — But, both the Time will be Short: for we read [Rev. 12. ver. 6. and 11. ver. 2. chap. 13. ver. 5.] that Three Years and Six Months will be the Time, in which time he will use his, and his Adherents utmost Force and Fury: and Those, he must fight against, will be such, as neither his Violence nor Treachery will be able to Subdue. — But whether in those Three years and a half; when the Faith shall be most furiously Affaulted, there will be any new Converts to it, or not, may be some Question. — We should rather believe; that as some will fall, at that Time, from the Church, so will others be Converted to it. Thus St. Augustin. But, had he the Gift of Prophecy? Let them Confute him, that have it.

erit Solutio ejus, ut possit? Absit. — Quod nunc propterea commemorandum putavi, ne quis existimet eo ipso parvo tempore, quo solvetur Diabolus, in hac terrâ Ecclesiam non futuram. — Tunc autem Solvetur, quando & breve tempus erit: nam tribus annis & sex mensibus legitur, totis suis suorumque viribus sæviturus: & tales erunt, cum quibus ei belligerendum est, ut vinci tanto ejus impetu insidiisque non possint. — Utrum autem etiam, ultimis tribus annis & mensibus sex, quando Solutus totis viribus sæviturus est, aliquis, in quâ non fuerat, sit accessurus ad fidem, nonnulla quæstio est. — Id potius est credendum, nec qui cadant de Ecclesiâ, nec qui accedant ad Ecclesiam, illo tempore defuturos.

§. VI.

Other Texts of Scripture.

1. **F**urth Objection, pag. 27. *Notwithstanding the Promise*, *Isaiah 59. ver. 21.* yet they were all gone out of the way, they were together become abominable, there were none that did good, no not one,—that all the World might become Guilty before God, *(as well the Church as the rest of the World)* *Rom. 3. ver. 12, 19.* And Secondly, *Of the Church it is said, Isa. 1. ver. 5, 6.* The whole Head is Sick, and the whole Heart Faint; from the Sole of the Foot even unto the Head, there is no Soundness in it, but Wounds, and Bruises, and Putrifying Sores. And Thirdly, *God says, Jerem. 12. ver. 8, 9.* Mine Heritage is to me a Lion in the Forest, it cryeth out against me, as a Speckled Bird, &c.

Ans. A Man must have more than Ordinary Penetration, to discover, how these Texts belong more to the Purpose, than to the Squaring of the Circle.

THE First, indeed may prove, that both Jews and Gentiles are all under Sin (*Rom. 3. v. 9.*) till they be Justified by Christ. Must we then Conclude, that (because all Men are Sinners) Christ never had a Church? Or that the Church can be, without being Holy? This, evidently makes that Article of our Creed, False, *I believe the Holy Catholick Church.* Which were no less than Blasphemy to Affirm, says Archbishop Laud, *Of the Church, p. 142.*

THE Second, (If we believe the Prophet, *ver. 1.*) is said of *Juda and Jerusalem* St. Paul tells us the

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the same, *Rom. 9. v. 29.* So does Mr. L. p. 31. For, speaking of *the Church of the Jews, Isaiah,* says he, *represents her as most Filthy and Corrupted,* chap. 1. ver. 4, 5, 6. And how could he (as he does p. 27) understand the Prophets words, of the *Catholick Church,* without reflecting Severely upon *Christ? The whole Body is Sick,* says the Prophet. Is not *Christ Head* of the *whole Church,* *Ephes. 4. v. 15, 16, &c.* Or, does Mr. L. acknowledge any other?

THE *Third,* Describes the *Synagogue* crying out against her Lord, *Crucifie him, Crucifie him,* But, what if it were to be refer'd to the *Wicked* in the *Church?* However we see by this, that any Text is good enough against the *Papists,* and the *Old Church of England.*

LET US hear how St. *Augustin* answer'd the *Donatists,* urging the like Arguments. (1) *The Scripture,* says he, *often reprehends the Wicked that are in the Church, as if all were such, and none at all remain'd Good.*—*Wherefore these Men, either out of Ignorance or Malice, Collect those Texts, which were design'd either against the Bad, who will always be mix'd with the good in this Life; or else relate to the Destruction of the Jews, and Turn them against the Church of God, that it may*

(1) *Lib. de Unitate Ecclesiæ, cap. 13.* Plerumque Sermo divinus, impias turbas Ecclesiæ—Sic redarguit, tanquam omnes tales sint, & nullus bonus omnino remanserit.—Isti ergo vel imperitè vel fallaciter agentes, colligunt de Scripturis talia, quæ vel in malos bonis usque in finem permixtos, vel de vastatione prioris populi Judæorum dicta reperiuntur; & volunt ea detorquere in Ecclesiam Dei, ut tanquam defecisse ac periisse de toto Orbe videatur. Desinant ergo talia proferre, si respondere huic Epistolæ volunt,

seem, in some manner, to have fail'd by a General Defection. But, if they intend to Answer me, let them never produce such Passages any more. So said the Saint, and so say I.

§. VII.

His Objection from St. Matt. 21. ver. 41.

1. **F**ifth Objection. pag. 28. In the Promises made to the Church, there is still a Condition implied; that is, of our Obedience. Which our Saviour has fully Exemplified, in the Parable of the Husband-men, who did not render the Fruits of the Vineyard, St. Matt. 21. ver. 41.

Ans. First, Is not this a Notable Instance, of the Behaviour St. Augustin complains of? For, how did our Saviour, in this Parable, fully Exemplify, that all his Promises to his Church are only Conditional? Does this Parable represent the Church of Christ? We must be Blinder than the Jewish Priests, and the Scribes, to imagine it. For ⁽¹⁾ They perceiv'd, that he had spoke this Parable against them. In Effect, were the Husband-men, Christians, or only Jews, who, when they saw the Son, said among themselves, This is the Heir: Come, let us kill him, and let us seize on his Inheritance: And they caught him, and cast him out of the Vineyard, and Slew him, St. Matt. 21. ver. 38, 39? Was it with Jews, or with Christians, that Christ was discoursing when he said, ver. 43. Therefore say I unto you; the Kingdom of God shall be taken from you, and given to a Nation bringing forth the Fruit thereof? From

(1) St. Luke 10. ver 19. St. Matt. 21. ver. 45.

whence

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whence Mr. L. might well have Inferred, *Therefore the Church of Christ, shall bring forth the Fruits of the Kingdom of God.* But to conclude, that the Church (with which he has promis'd to Remain at all Times, even to the End of the World) may fail; because the Synagogue did, as both Christ and the Prophets had foretold: is such an Argument, as would have come with a better Grace from the Pen of a Jew, than of a Christian.

2. But all the Promises, says Mr. L. p. 30, made either to the Jewish or the Gentile Church, are Conditional; viz. If they continue in the Goodness of God.

Ans. First, THE Coming of the Messiah in a certain Time, Place, Manner and Lineage, was an Absolute Promise, as Mr. L. has proved, in *Christianity Demonstrated*, p. 128. Was not he Promis'd both to the Church, and the Synagogue? Or, cannot an Un-conditional Promise be made, as well to a whole Society, as to a single Person.

All Promises to the Church are not Conditional.

Secondly, ACCORDING to Mr. L. *ibid.* p. 92. There is another Remarkable Prophecy of our Blessed Lord, of which, (says he to the Deist) you see the Fulfilling, in a great measure; viz. That his Gospel should prevail over all the World, and that the Gates of Hell should not prevail against it. Pag. 93, No Religion, that ever was in the World, was so begun, so propagated, and did so prevail. And hence we Assuredly Trust, that what Remains will be Fulfilled of the Promise of Christ to his Church, in the Latter Days. Thus Mr. L. It seems then, that this Promise was Absolute: Tho' they were all gone out of the way, they were together become Abominable, there was none that did good, no not
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one—that all the World might become Guilty before God, Rom. 3. ver. 12, 19. as well the Church, as the rest of the World.

Thirdly, As Mr. L. argues, *ibid.* p. 122, of *Jeremy's Prophecy concerning the Messiah*: Thus God speaks, *Jer.* 33. ver. 20, 21. “ Thus saith the Lord, if you can break my Covenant of the Day, and my Covenant of the Night, and there should not be Day and Night in their Season; then may also my Covenant be broken with David my Servant, that he should not have a Son to Reign upon his Throne; and with the Levites the Priests my Ministers. As the Host of Heaven cannot be numbred, neither the Sands of the Sea measur'd: So will I multiply the Seed of David my Servant, and the Levites that minister unto me. Now let the Jews tell, says Mr. L. in which Son of David this is Fulfilled, except only in our Christ? And how this is made good to the Priests and Levites, otherwise than as *Isaiah Prophefied*, chap. 66. ver. 21. And I will also take of them (the Gentiles) for Priests and for Levites, says the Lord. And as it is thus applied, 1 Pet. 2. ver. 5, 9. and Rev. 1. ver. 6. And this Evangelical Priest-hood is multiplied, as the Stars of Heaven: not like the Tribe of Levi, which could not afford Priests to all the Earth. Thus Mr. L. And seeing this Argument against the Jews is of no Force, unless the Prophecy be Absolute: he must necessarily Grant, that all Promises made to the Church, are not Conditional.

Fourthly, Our Saviour's Promise of remaining with his Apostles (teaching all Nations) to the End of the World, St. Matt. 28. ver. 20. is as Absolute, as of remaining with the Apostles to
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the End of their Lives. 'Tis then as sure, that the *Catholick Church* upon Earth shall never Cease; as it is, that the Writings of the Apostles are the Word of God. And he much more **Evidently** Promis'd (I need not fear to say it, for *Truth* cannot hurt *Religion*) to be always with his Church, than to Assist his Apostles in *Writing Canonical Books.*

Fifthly, No Condition is imply'd, when Obedience (*) is Part of the Promise. As it is Psal. 72. v. 5, *They shall fear thee, as long as the Sun and Moon endure, thro'-out all Generations.* This Psalm, under the Emblem of Solomon and his People, representing Christ and his Church: of whom it is said, ver. 11. *All Kings shall fall down before him; all Nations shall serve him:* ver. 17, *His Name shall endure for Ever,—All Nations shall call him Blessed.*

Sixthly, THIS Promise of Obedience, the Prophet *Jeremiah* calls the *New-Covenant*; not like the Covenant made formerly with the *Jews*, which they broke; but a more effectual one with *Christians*, the new *Israelites*; Of which he says, chap. 31. ver. 33, 37, *I will put my Law in their inward Parts, and write it in their Hearts; and will be their God, and they shall be my People.—If Heaven above can be measured, and the Foundations of the Earth searched out beneath, I will also cast off all the Seed of Israel, for all that they have done, saith the Lord.*

THE like Promise of Obedience, is made to the *Converted Jews*: when, after their Present Dispersion (as Mr. L. Observes in *Christianity Demonstrated*, p. 121, 124.) having acknowledg'd

(*) Of this see St. Augustin, lib. de Prædestin. ss. cap. 10.
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the true *Messiah*, they shall be gathered out of all Nations, and restored to Jerusalem, *Hoseah*, 3. v. 4, 5: The Children of Israel shall abide many days without a King, and without a Prince, and without a Sacrifice.—Afterward shall the Children of Israel return, and seek the Lord their God, and David their King, and shall fear the Lord and his Goodness in the latter days. And *Jer.* 32. ver. 37, &c. Behold I will gather them out of all Countries,—And I will give them one Heart, and one Way, that they may fear me for ever.—And I will make an Everlasting Covenant with them, and I will put my Fear in their Hearts, and they shall not depart from me.

WHICH is more fully describ'd by *Ezekiel*, ch. 37. ver. 21, &c. Behold, I will take the Children of Israel from among the Heathens, whither they be gone,—and will bring them into their own Land,—Neither shall they defile themselves any more with their Idols,—nor with any of their Transgressions,—so shall they be my People, and I their God. And David my Servant shall be King over them, and they shall have One Shepherd: they shall also walk in my Judgments, and observe my Statutes, and do them.—And my Servant David, shall be their Prince for ever. Moreover, I will make a Covenant of Peace with them: it shall be an Everlasting Covenant with them, And I will Place them and Multiply them, and will set my Sanctuary in the midst of them, for evermore.—And the Heathens shall know, that I, the Lord, do Sanctifie Israel, when my Sanctuary shall be in the midst of them, for evermore.

Seventhly, As it is a great Mistake to think, all Promises to the Church Conditional: So it would be no less Extravagant to Suppose, that all God's Promises are Absolute. How then must they be Distinguish'd

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Distinguish'd? 1. By comparing different Texts, *How Promises to be Distinguish'd* in which the same thing is spoken of. 2. By Comparing Scripture, and Apostolical Tradition. The Promise of Establishing David's Temporal Throne for ever, was only Conditional, as we find by comparing 2 Sam. 7. ver. 16. with 1 Kings 8. ver. 25. So the Promise of Continuing the Priest-hood in the Family of Heli, is declared Conditional, 1 Sam. 2. ver. 30. The Threats of destroying Ninive are shew'd Conditional, Jonah 3. ver. 10. So were those related by Jeremy, cap. 18. ver. 7, 8, &c. tho' he says nothing of Plucking up Churches; Mr. L's Comment, pag. 29. But to Conclude from hence, that all Scripture-Promises are Conditional, is to Over-throw Religion, and to Dethrone Christ. The rest of Mr. L's Objections, will be Consider'd in the next Chapter. In the Close of this, the Reader may be pleas'd to Observe, that *The Church's Liability, before Christ, may be superseded.* I have Treated only of the Church of Christ. Whether the Church of the Patriarchs, or the Jewish Synagogue had any such Promise of being always Visible, till the Messiah came; is a Question, in which the Church of Christ is not concern'd. And therefore I shall leave it to be Discuss'd by those Men of Leisure, who have Time to throw away upon Un-necessary Disputes. If they had no such Absolute Promise; Christ, even in this Respect, is the Mediator of a better Covenant, which was Establish'd upon better Promises, Heb. 8. ver. 6. If they had; Christians, methinks, should be Asham'd of Denying it to his Church.

CHAP. III.

The Visible Church of Christ, is an Un-erring Guide in Controversies of Religion.

§. I.

The State of the Question.

IN the last Chapter; so in this, I speak not of the Church of the Patriarchs; nor of the Jewish Synagogue; before the Coming of the Messiah: but of his Church only.

2. THE Question, I intend to Discuss, is not as Mr. L. States it, p. 35, (and in his Treatise of Private Judgment, pag. 188.) whether it be consistent with the Goodness of God, not to give Men a Living Infallible Judge, (this, whether True or False, being more than is necessary to be examin'd, for the Ending of Disputes, between the Church and the Reformation) but whether God has not mercifully given us such a Guide: or, whether Christ has not promis'd to Direct his visible Church in such a manner, that, notwithstanding the Passions and Prejudices of Men, She shall never Propose any thing to her Children to be Believ'd with Christian Faith, but what is really Reveal'd. Not by Forceing, or Tying her Will: or by any inward Nonsensical Quality of Infallibility: but by such an Outward Direction, and Assistance of God's Holy Spirit; as Effectually hinders the Great Body of his Church, from Agreeing in any Doctrine, as a Reveal'd Truth of Christian

It is not whether God is oblig'd to give us an Infallible Guide.

stian Religion, which is not really so. As Protestants commonly grant, the Church, in Respect of some Christian Society or other, is *Infallible in Fundamentals*: not by any stiff Quality Enslaving their Wills; but by the merciful Direction of his Un-erring Providence.

3. AGAIN, this Question of the Church's *Infallibility* in matters of *Faith*, is not, as Mr. L. supposes it (in his Treatise of *Private Judgment*, pag. 185, &c; and in his *Preface*) whether we must lay aside the Use of our *Reason*; and submit *Blindfold* to any *Decision* of the Church, how *False* and *Unreasonable* soever. For this is such an *Extravagant Submission*, as I cannot think any Man, out of *Bedlam*, was ever Capable of. Nor whether we must lay aside the Use of our Reason. *Christ* was Proclaim'd by his Father to be *Infallible*: But were the *Apostles* therefore, and the first *Christians*, commanded to bid *Adieu* to *Reason*; and to believe *rashly* whatever they were told, Reasonable or Un-reasonable, True or False? Or rather, can he that is *Infallible*; in matters wherein he is so (as *Christ* was in all things) lead us into *Error*? All, that have not a Tincture of the *Deists*, hold Scripture *Infallible* in every Part. Must they then Divest themselves of *Reason*; or Submit to whatever they Read, be it True or False, Reasonable or Un-reasonable? And as *Books* may be *Infallible*, so *Men* may be so too (and the *Apostles* were) as far as *God* is pleas'd to make them so. He may tell us this; and convince us of it: but he neither will, nor can Oblige us to do any thing *Unreasonably*.

4. It is in vain, (says Mr. L. in the *Preface* now mention'd) to offer to shew a Man any thing, till first you have Perswaded him to open his Eyes. Right.

Right. But must we shut our Eyes to Read the Scripture, because it is *Infallible*; and is even Judg'd by *Christians*, upon the Authority of others, before they Read it?

5. *AND* since *Reason* (says he, *Ibid.*) *must be our Instructor, why should we deny it to be our Guide?* I know not. But, are we Afraid of too much Light? Of too many Helps, in Order to Salvation? Is *Reason* Lost; because we have both *Reason*, *not our only Guide.* it, and a surer Leader? But, what if they Contradict each other? 'Tis Impossible. Truth, cannot be Opposite to Truth. If *Reason*, tho' of it self *Fallible*, was an *Instructor* to the Apostles, and the First Christians (who were so happy, as both to hear and see the Son of God) *why should we deny it to have been their Guide?* But had they not, besides It, another *Guide*, that was more *Infallible*? As *Christ* then was their *Infallible Guide*; and as the *Scripture*, then Extant, was to them; and is still to us; why may not the *Church* (as far as the Direction and Promise of *Christ* Extends) without giving *Reason* a Discharge, be to us the *Pillar and Ground of Truth*, and an *Infallible Guide*? But Authority is Frightful. Why then was it granted to the *Apostles*, both in their Doctrine and Writings? Why do even those, that cry loudest against It, follow it in Practice? And, if *Authority* may be Trusted; that of the *Catholick Church* is the best Establish'd under Heaven, and therefore the fittest to be our *Guide*.

6. As the Dispute, concerning the Ceremonies of the Law, Decided by an *Assembly* of the *Apostles*, who said, *Act. 15. ver. 28, It seem'd good to the Holy Ghost and to us*, shews both the
Ne-

Necessity and the Authority of *Councils*: So when the Faithful humbly acquiesce in the Judgment of the *Church*, they do no more, than follow the Example of *St. Paul* and *Silas*, who Publish'd this first Sentence of the *Apostles* to the *Christians*, *Act. 16. ver. 4*, and taught them to observe it, as an Oracle of the Holy Ghost.

7. IF the Catholick Church be Infallibly Directed, in proposing to her Children the Reveal'd Truths of Christian Religion: it follows, that *Councils*, Receiv'd by the *Church*, are Infallible Guides in matters of *Faith*: For, when thus Receiv'd; Her Pastors agree, that such and such Doctrines are Reveal'd Truths.

How
Councils
Infallible.

8. AND, since all our Controversies with *Hereticks*, are decided by *Councils* thus receiv'd; 'Tis clear, that these are Un-necessary Questions as to our Disputes. *First*, Whether a *Council* be Infallible or not, before it has the Approbation of the Chief Bishop? *Secondly*, Before it be Receiv'd by the much Greater Part of Bishops in the Church? *Thirdly*, Whether such or such a Council (as that at *Constantinople* of 150 Bishops *anno*, 381. against *Macedonius*, Denying the Divinity of the Holy Ghost: or the Council at *Trent* against *Luther*, in which, *anno* 1563, all the Decrees were Read, and Approved by 196 Bishops and other Prelates) receiv'd by the Church, were properly *General Councils*, or not? The Council at *Trent* was so. But, since in all its Canons and Decrees of Faith, it has the Church's Approbation: it would, in those Decrees, be an Infallible Guide to us, altho' it were not properly a *General*, or *Oecumenical* Council.

9. If you tell me then, *First*, That the Synod at *Constantinople*, anno 381, was only an Assembly of *Oriental Bishops*; and therefore not properly a *General Council*, as not being Assembled from the whole *Catholick Church*; but *General* only, *ex Post-facto*, by a subsequent Approbation of the Church: *Secondly*, That (if a ⁽¹⁾ Learned Writer of our Age may be Credited) Particular Passions were fully as Apparent in it, as a Love of Truth: I Answer, that, as to the Controversy with the *Macedonians*, this is Impertinent. For, since the Doctrine of this Council, against them, is receiv'd by the Church as Universally, as that of the *Nicene Council* against the *Arians*: This, at *Constantinople*, in that respect, is as *Infallible* a Guide to me, as that at *Nice*.

10. It is also an Un-necessary Question, whether *General Councils* be *Infallible*, not only in their *Conclusions* of Faith: but also in their *Proofs*, *Arguments*, or *Reasons* for it? Or rather, it is Certain they are not: unless these be also proposed by the Church, as *Reveal'd Truths*. And by this we see, how their *Definitions* differ from *Scripture*, in which nothing can be False.

(¹) *Till. T. 9. pag. 499.*

§. II.

Of Submission to Church-Authority.

1. **I**N the Concerns of this Life, when we have not Absolute and Undeniable Evidence, we esteem it *Prudence* to submit our Judgment to

to others, tho' not Absolutely *Infallible*. Thus, a sincere Desire of Preserving our Fortune, or Recovering our Health, obliges us to submit our Judgment, to that of our Lawyer, and of our Physician. And, it is certainly a Rational Proceeding. For, do my Eyes see farther than other Men's, because they are Mine? Or, am I the best Qualified Judge in the World, because I have Common Sense? Even in Point of Religion, Submission is so Evidently Agreeable to Reason, that it is daily Practised by those, who Profess themselves Enemies to it. The *Parson*, following the Doctrine of his own Communion, Preaches Learnedly against the Submission of Judgment to Authority: whilst the Audience submits to the *Parson*, and he to his *Church*. But is every one, provided he has Common Sense, the most Competent Judge in point of Religion? Is he Wiser than his *Creed*? Or, is not the *Catholick Church*, which he there Professes, a better Qualified Judge than himself; and more Unlikely to be Mistaken? But if this were allow'd (as in Reason it ought) there would be no Work for *Reformers* of the Church's Faith. The Trade would Starve. And therefore a Principle must be set up, in flat Opposition both to Reason and Practice; that, in Point of Religion, every one, that has Common Sense, ought to think himself the most Competent Judge, and that he is not to Submit his Judgment to any Pastors, Church or Authority upon Earth. But whether this be Wisdom or Extravagance, Vertue or Pride, is the Question; if it be any. And, if I am not much mistaken, the stiffest Abettors of this Maxim find it necessary, upon Occasion, both to give and require Submission to Authority:

And when in Power, go even so far, as to restrain the Liberty of Mens Private Judgment by the severest Penalties.

The Practice of the French Reformers.

2. To the National Synod of the *French Huguenots*, held at St. Foy, anno 1578. The French Provinces were invited to send their Deputies, ⁽¹⁾ with an ample Procuration to treat, agree upon, and Decide all Points of Doctrine, and other things relating to the Union with the Lutherans. The Deputies made a Proposal, of framing a new Profession of Faith. The Synod took the Advice, and gave a full Procuration to Four Ministers, ⁽²⁾ to draw it up. And, if means can not be found out, for Examining the said Profession of Faith in every Province, says the Synod, we leave it to the Prudence and sound Judgment of the Four Ministers, to agree and Conclude all the Points which shall be brought into Deliberation, as well for Doctrine, as for other matters concerning the Benefit, Union, and Peace of all the Churches. If Luther, when his Disputes begun, had own'd as much Authority in a General Council, as is here granted to Four Calvinist Ministers, all our Controversies had long since been Ended.

3. IN their Synod of ⁽³⁾ Vitre, anno 1617, the Letters of the Deputation, to be used by the Pro-

⁽¹⁾ Munitos amplissimis Mandatis, qui tractarent, convenirent, deciderent de omnibus doctrinæ Capitulis, & aliis ad reconciliationem spectantibus. ⁽²⁾ Ad supradicta omnia peragenda. Quod si fieri non posset, ut prædicta Professio per omnes Provincias examinaretur; eorum prudentiæ & sano judicio permissum est, ut concedant, ac decident quæcunque in deliberationem adducuntur Capitula, sive de doctrinâ, sive de quâcunque aliâ re, pertinente ad utilitatem, reconciliationem, & quietem omnium Ecclesiarum. ⁽³⁾ In Synodo Victoriacensi,

anno 1617. Promittimus coram Deo, iis omnibus nos subvinces,

vinces, are couched in these Terms: *We Promise, before God, to submit to all Things, that shall be concluded, and resolved in your Holy Assembly; to Obey them, and put them in Execution to our utmost Power: being perswaded that God will Preside in it, and lead you into all Truth and Equity, by the Rule of his Word.* Is not this a very *Implicit Faith*? For they believe the *Decree*, before they know what it is.

4. IN the National Synod at *Dort*, an. 1618, (which was received by the *French Calvinists*) the Eleventh day of *December*, the *Arminians* or *Remonstrants*, (that is, the *Milder Calvinists*, concerning *Predestination* and *Grace*) Protested against the Authority of the Assembly; upon this Account, that their *Adversaries* were their *Judges*. But this *Plea* was *Over-ruled*; The *Synod* Condemn'd them ⁽¹⁾ for their *Obstinacy*, and Turn'd them out of all their *Employments*, ⁽²⁾ till they made the Church satisfaction, and were admitted into her *Communion*. But, unless this *Plea* of the *Arminians* be allowed, what will become of the *Reformation*?

V. ANNO 1644, when the *Independents* maintain'd, ⁽³⁾ That every Church ought to be govern'd

jiciendo, quæ à Sancto vestro Coetu conventa, & decreta erunt: iis parituros: & omni nostrâ facultate executuros. Quodd nobis persuasum sit fore, ut Deus ei præsideat, vosque Spiritu S. suo in omni veritate, & æquitate, per verbi sui Regulam dirigat. ⁽¹⁾ Ut pervicaciæ reos.

⁽²⁾ Donec Ecclesiæ satisfaciant, — atque ad ejus Communionem recipiantur, Synodus Dordrechtana, sess. 138.

⁽³⁾ Unamquamque Ecclesiam suis propriis Legibus ita gubernari debere, ut in rebus Ecclesiasticis nemini Subjecta sit, atque à nemine Dependeat; neque ullam Colloquiorum, Synodorumque Auctoritatem, ad suum Regimen Administrationemque agnoscere teneatur.

by her Proper Laws, so that, in Ecclesiastical matters, it should neither be under the Subjection, nor Dependance of any one; nor be oblig'd to Own the Authority of Conferences, and Synods, for her Regulation and Conduct: Their Synod held at Charenton determin'd, that this Sect is ⁽¹⁾ both prejudicial to the State, and to the Church: That it opens a Door to all sorts of Extravagant Opinions: takes away all Means of Useful Remedies; and that, if it took Place, there might be as many Religions framed, as Parishes, or particular Assemblies. But how can this Inconvenience be hinder'd, unless the Faithful can Submit their Judgment to that Superiour Authority?

6. AGAIN, in their Fifth Chapter of Discipline, under the Title of Consistories, going about to prescribe Means ⁽²⁾ to end Debates, which might arise upon any Point of Doctrine or Discipline; they Ordain first, the Consistory shall endeavour ⁽³⁾ to Compose all things according to the Word of God, mildly, and without Noise. Next, a Conference and a Provincial Synod are appointed as higher Degrees of Jurisdiction. Lastly, a National Synod, in which their Supreme Authority is Lodg'd, and of which they speak in these Terms, ⁽⁴⁾ Here, by the Word of God, an Entire

⁽¹⁾ Tam Reip. quam Ecclesiæ perniciosam esse, absurdum quibuscunque & insanis Commentis viam aperire; omnes iis medendi, rationes tollere: ac, si illi sententiæ locus esset, posse tot Religiones fingi, quot Parochiæ, privativè Conventus forent. ⁽²⁾ Finiendarum Controversiarum, quæ de aliquo seu Doctrinæ, seu Disciplinæ Capite oboriri possunt, Art. 31. ⁽³⁾ Omnia ex verbo Dei placidè, ac sine strepitu componere. ⁽⁴⁾ Hic integra fiet & ultima, per verbum Dei, totius Quæstionis Decisio, cui si renuant omnino acquiescere, Erroresque disertè abjicere, ab Ecclesiâ abscinduntur.

and Final Resolution shall be given; to which, if they refuse entirely to Acquiesce, with an Express Disavowing of their Errors; they shall be cut off from the Church. But how will this Gradation serve to Convince the *Independents*; if they must not Submit their Judgment to any Authority upon Earth? The Word of God was produced in the Consistory, as well as in the Supreme Tribunal of a National Synod. And our Adversaries have Taught them, that every Assembly, even that of the Universal Church, is a Society of Men, Subject to Error: and that a Christian ought to Submit his Judgment to none but God.

7. OUR Parliament, 13 Eliz. 12. requires, that *no Person be admitted to any Benefice with Cure, except he shall first have Subscribed the 39 Articles, with declaration of his Unfeigned Assent to the same.* *Decrees in England.* And Canon 36 of the Synod, anno 1603, requires this of the Subscriber, that he Alloweth and Acknowledgeth all the 39 Articles to be Agreeable to the Word of God. So the third Canon of the National Synod, under King Charles I. anno 1640, orders, that all Popish Recusants be Excommunicated. The fourth, that any one, who is accused of Socinianism, unless he will Absolutely, and in Terms, abjure it, be Excommunicated. The fifth Canon appoints this Oath: *I, A. B. do Swear, that I do approve, and sincerely acknowledge the Doctrine [express'd in the 39 Articles] and Discipline Establish'd in the Church of England, as containing all things necessary to Salvation.*

8. Upon which, the Presbyterian Ministers, in their Reasons shewing necessity of Reformation, printed anno 1660, and presented to the Parliament, complain, pag. 5. that, if they might not Subscribe with such an Addition [viz. as far as the said Ar-

titles are Agreeable to God's Word] it must needs be granted, that the Composers of them are admitted to be **Infallible**: or else, that the Statute, 13 Elizab. 12, intendeth to Tyrannize over the Consciences of Men. — That the Statute requireth Belief of every one of these Articles, when it enjoins not only a Subscription, but an Assent unto them; punishing all with Deprivation, that shall affirm and maintain any Doctrine repugnant to them; which every Man must do, if they be found Contrariant to the Word, or he must be False to God. And pag. 36, that Ceremonies ought not to be imposed on those, who cannot be fully perswaded in their own minds, that they are lawful; and therefore must Sin, if they Use them.

9. Socinians, have the like Plea. They Submit to Scripture, as they understand it, after a long and diligent Reading. Nor do they refuse to Accept the Decisions of Protestant Synods; when, after having Examined them, they Judge them Agreeable to the Word of God. And, if Christian Religion allows no Appeal, beyond every Man's Private Judgment: how can they be Excommunicated, for following it: I mean, for not giving Divine Worship to the Son, which, in their Private Judgment, is Idolatry? I know the Reformation has no Support but this Principle, which (in the Judgment of Catholicks) is both Evidently unreasonable, and impracticable; and opens a Door so wide to all Extravagant Opinions, that, if Men did not, in Practice, submit their Judgments to Authority, there would soon be more Religions in the World, than there are either Parishes, or Private Families.

§. III.

What the Scripture teaches us of Church-Authority.

1. **O**UR Blessed Saviour said to St. Peter, St. Mat. 16. ver. 18, *Thou art Peter, and upon this Rock I will Build my Church, and the Gates of Hell shall not prevail against it*, viz. against the Church; by leading it into Error, contrary to Christian Faith, to the Gospel, to the Word of God; that is to any Reveal'd Truth of the Christian Religion. Of this Promise see Mr. L's *Christianity Demonstrated*, p. 92.

2. St. Paul gives us this Account of the Visible Church, 1 Tim. 3. ver. 14, 15, *These things I write to thee, — that thou mayest know how thou oughtest to behave thyself ἐν οἴκῳ θεοῦ, ἧτις ἐστὶν ἐκκλησία θεοῦ ζῶντος, σὺλῶς καὶ ἰδρυματὶς τῆς ἀληθείας*, in the House of God, which is the Church of the Living God, the Pillar and Ground of the Truth. If so, it is literally True of the Church, what Christ said to his Disciples, when he gave them first Commission to Preach the Gospel, St. Luke 10. ver. 16, *He that heareth you, heareth me: and he that despiseth you, despiseth me: And he that despiseth me, despiseth him that sent me.*

3. THE last words of our B. Saviour to his Apostles, related by St Matthew, were these; *Go ye therefore, and Teach all Nations, Baptizing them, &c. Teaching them to Observe all things, whatsoever I have commanded you. And behold, I am with you πάντας τὰς ἡμέρας ἕως τῆς συντελείας τοῦ αἰῶνος*, at all Times, till the Consummation of the World. First, This Promise of Christ is no less Absolute,
in

in respect of the *Apostles Successors*, than of the *Apostles themselves*. Secondly, He promises to Remain with his *Church*, till Time it self Ends. Thirdly, As *Baptism*, by force of this *Promise*, will always continue in the *Church*, and as the *Gospel* shall always be Preach'd (for which see Mr. L. in the Place last Quoted) so shall the Faithful always be Taught, to Observe all things, whatsoever Christ has Commanded: that so his *Church* may be truly the *Pillar and Ground of Truth*; and that the *Gates of Hell* may not Prevail against It.

4. As He did not only Give the *Holy Ghost*, with a *Power of Forgiving Sins*, to his *Apostles*; but in them to their *Successors*, and to his *Church* in all Ages, when he said, *St. John 20. ver. 22, 23. Receive ye the Holy Ghost, whose Sins soever you remit, they are remitted*: So it was not only to the *Apostles* that he Promis'd his *Spirit*, but also to the *Church*, for which it was equally necessary, *St. John 14. ver. 26; The Holy Ghost, whom the Father will send in my Name, shall teach you all things, and bring all things to your Remembrance, whatsoever I said unto you. St. John 16. ver. 13: When the Spirit of Truth is come, he will Guide you into all Truth*; that is, All Evangelical Truth, or the whole Christian Religion. For, as God gave some *Apostles*, and some *Prophets*, and some *Evangelists*: So, for the Ordinary Ministry, he gave Others *Pastors and Teachers*, with the same Spirit, that we henceforth be no more *Children, tossed to and fro, and carried about with every wind of Doctrine*, *Ephes. 4. ver. 11, 14*, but may Learn certainly from them the Truth of the Gospel. For, tho' each *Pastor* be not so, in his private Capacity: yet, as far, as he Teaches us, in Concert with the rest; I mean,

mean, in as much as he delivers the *Faith* of the *Church*, in that respect he is *Infallible*.

5. IN Differences betwixt Man and Man, our Blessed Saviour directs, first private *Admonition*, then the Intervention of *Friends*; and if That will not do, then *Tell it to the Church*. And if he neglect to hear the Church, let him be to thee as a *Heathen*, and a *Publican*, St. Mat. 18. ver. 17. Mr. L. in *Private Judgment*, pag. 197, will not allow this, to be any Argument of the Church's Infallible Authority, in matters of Religion. Because it is *Impossible*, to bring every *Private Quarrel* before the *Catholick Church*. And there was nothing at all of the *Faith*, Concerned in this Case. To the First, I have told him already, that every single *Pastor*, or every *Particular Church*, in as much as they Agree with the whole Body of the *Catholick Church*, is *Infallible*. As Mr. L. ought to say, that Every Private Christian, in as much as he Agrees with the *Scripture*, is *Infallible*. But with this Remarkable Difference, that the Agreement of *Catholick Pastors* in the Common Religion is *Notorious*, and beyond all *Dispute*; Whereas the Agreement with *Scripture*, is what all Christian Societies pretend to: tho it cannot be in any Two of them.

To the *Second*, we may tell him, *First*, That private Differences, are often decided by the Common Principles of Christian Religion. *Secondly*, If those are to be Esteem'd as *Heathens* and *Publicans*, who neglect to hear a *Particular Church*, where Religion is not Concern'd: how much more Guilty will those be, who either Desert or Contradict the *Universal Church*, which we Profess in the *Creed*, and against which the *Gates of Hell* shall

not prevail? If such as refuse to hear the Church, says (1) St. Cyprian, are accounted Heathens and Publicans: those will much better deserve the Name, whose Guilt is Greater, by waging War with the Church, and by Rebelling against it.

6. To these we may very well add that Promise of God by the Prophet, *Isaiah 59. ver. 20, 21: The Redeemer shall come to Sion—and this is my Covenant with them, saith the Lord; My Spirit that is upon thee, and my words which I have put in thy Mouth, shall not depart out of thy Mouth, nor out of the Mouth of thy Seed, nor out of the Mouth of thy Seed's Seed, saith the Lord, from henceforth and for ever. Isai. 35. ver. 4, 5, 8, Behold your God will come—he will come and save you. Then the Eyes of the Blind shall be open'd, and the Ears of the Deaf shall be unstopped,—And a High-way shall be there, and it shall be call'd the Way of Holiness, the Unclean shall not pass over it; but the way-faring Men, tho' Fools, shall not Err therein.*

The famous
Circle.

7. AGAINST these Testimonies of Scripture Mr. L. as Great a Man as he is, has a Childish Argument, that our Faith runs in a Circle. You believe, says he, the Scriptures, because the Church bids you: and you believe the Church, because the Scriptures bid you. This is running round, and proving a thing by it self.

Ans. HE, that is Catch'd with this, is certainly no Conjurer. As for his Lordship, I have little to say. Mr. L. took Care to Clip his Wings: And so might easily Hedge him in.

(1) *Epist. 76. ad Magnum: Multo magis Rebelles & Hostes——inter Ethnicos & Publicanos, necesse est computentur: quando minora peccantes, & tantum Ecclesie Contemptores, Ethnici & Publicani, sententia Domini judicentur.*

The Terrible Demonstration, in plain *English*, is this. *If both a Writing and a Society be Infallible, and give Testimony to each other: you must not believe them. Why not? Because they are Infallible.* But Few, that have *Common Sense*, will be Conjur'd out of it, with such a Charm as this.

8. IF Mr. L. be in Earnest; I would gladly know, whether, if the *Scripture* had said, *the Church of Christ upon Earth is Infallible*, he would have believ'd the *Scripture*, or not. If not, I think he may Burn *Christianity Demonstrated*. If he would have believ'd it; he must get out of the *Circle*, as well as he can. For is not an *Infallible Judge* to be believ'd, when he tells us, which Books are *Scripture*? *Is this running round, and proving a thing by it self?* When Mr. L. is come Safe out of this New Circle; we shall all learn, how to get out of the Old one.

9. OUR Blessed Saviour said, *St. Matt. II. ver. 9*, that *St. John Baptist* was a *Prophet*, and more than a *Prophet*: and *St. John* perswaded his Disciples, that *Christ* was the *Son of God*, *St. Joh. 1. ver. 34*. If so, by Mr. L's Logick, they are quite Lost in a *Circle*. For they must believe *Christ*, because their *Master* bids them: and they must believe their *Master*, because *Christ* bids them. To what unhappy Circumstances are these poor Men reduced!

10. IF you tell me, that such as knew *Christ*, before they knew *St. John*; might, upon *Christ's* word, believe *St. John*: and such as first knew *St. John* to be a *Prophet*, before they knew *Christ*; might, upon *St. John's* word, believe in *Christ*. This, I confess, is True. But it opens the Old Circle, and lets us out. For we shall tell

tell you in the same manner : that such as know the *Church* by those Marks, which it would have had altho' the *Scripture* had never been written (as by a Continual Succession of Pastors from the Apostles, by having had innumerable Martyrs and Miracles in her Communion, &c.) before they know the *Scripture* ; These, I say, may believe the *Scripture*, because the *Church* bids them : And such as know and believe the *Scripture*, before they know the true *Church* ; may believe the *Church*, because the *Scripture* bids them. For, ⁽¹⁾ *There are not so many Heresies against the Church, says St. Augustin, as there are Texts of Scripture for it.* In another ⁽²⁾ Place he adds, that the Ancient *Prophecies*, were plainer concerning the *Church*, than concerning *Christ* ; because there were to be Greater Disputes about the *Church*, than about *Christ*.

II. BUT here we may take Notice, *First*, That, because *Reveal'd* as well as *Natural* Truths, may sometimes interchangeably infer Each other by a necessary Consequence ; I may therefore, *Argumento ad hominem*, Disputing with such as allow the *Scripture* ; lawfully prove, from what they grant, that *the Church is Infallible* : and Arguing with such as allow the *Infallibility of the Church*, I may also prove, by what they grant, that the *Revelation* for Example, *Esther*, and the *Lamentation of Jeremiah*, are part of the Holy *Scripture*. *Secondly*, That, What Mr. L. says, in his Preface to *Christianity Demonstrated*,

(¹) In *Psal.* 147. § 16. Non sunt tot Hæreses contra Ecclesiam, quot sunt testimonia Legis pro Ecclesiâ. (²) *Cont.* 2. in *Pf.* 30. Ideo illud, unde majores lites futuræ erant, plenius prædictum, & apertius Prophetatum est : ut ad judicium illis valeat, qui viderunt, & foras fugerunt.

that

that our Church has taken up this New Topick, of *Resolving our Faith into the Authority of the Church*; and *Denying us the Use of our Private Judgment*, are equally True; that is, both equally False. Of *Private Judgment*, I have said * enough already; And of the *Resolving of Faith*, he is desired to take notice, That Catholick Faith, if we speak of its *proper Motive*, is not *Resolv'd* at all into the *Authority* of the Church, but only and wholly into the *Supreme Authority* of God himself. Thirdly, That the Catholick Church has a double *Authority*: One, as She is an Illustrious Society, and the Church of Christ; Another, as by his peculiar Promise, She is the *Pillar and Ground of the Truth*; that is, Infallible in Points of Faith, and Controversies of Religion. But, tho' he had not given her this *Privilege*; She would yet have been the most Illustrious Society upon Earth; because She would have been his Church, *One, Holy, Catholick, and Apostolical* (with a Lawful Mission, and Continual Succession from the Apostles) guarded on every side with the Writings of the *Holy Fathers*, as with a thousand Bucklers, all Shields of Mighty Men; with many thousands of Martyrs, and with Un-questionable Miracles. A Society infinite, so very Sacred, that her Testimony, if not manifestly Disproved, would have been Evidence enough, to make us reasonably believe those things Reveal'd, which She should propose as Reveal'd Truths. Evidence, I say: for no Authority, but that of God alone, can be the *proper Motive* of Divine Faith.

12. If you Ask me then, *Why* (or upon what *Motive* properly and strictly) *I believe the Revelation* is part of the Holy Scripture? I Answer,

* Page
95. & seq.

The Church
has a
double Au-
thority.

Answer, because God has Reveal'd it. Why, that Christ is God? because God has Reveal'd it. Why, that the Church is Infallible? because God has Reveal'd it. And here we must stop. For every Act of Divine Faith, is only and wholly Resolv'd into the increated Testimony, and Authority of God alone: This is both its First, and Last Resolution. If you desire to know, what *Theological Argument* I have for the Divinity of Christ? the Answer may be *Scripture*, or *Apostolical Tradition*. But, if the Question be, neither of the Proper and Essential *Motive*, nor of any *Argument* pre-supposing Divine Faith; but only of the First, and Original Inducements of my Belief: that is, how I came first to be Convinc'd, that such or such Truths are Reveal'd? and what Evidence, what Reason, what Prudential Arguments induc'd me to this Belief? I Answer, because the *Church of Christ* (with which all Points of Christian Religion were deposited) not as *Infallible*, for that is one of the Mysteries to be Believ'd; but meerly as an *Illustrious Society*, and under those Advantages, which Common Sense and Experience may judge of, proposes them to be believ'd as *Reveal'd Truths*.

13. St. *Augustin* describ'd the Church, as this *Illustrious Society*; when, against the *Manichees*, he reckon'd up the *Arguments of Credibility*, which both Induc'd and Tied him to the Catholick Church. (1) *Not to speak of that true Wisdom,*

(1) Lib. contra Epist. Fundamenti. cap. 4. Ut omnem sincerissimam Sapientiam, quam in Ecclesiâ esse Catholicâ non creditis; multa sunt alia, quæ in ejus Gremio me justissimè teneant. Tenet Consensio populorum atque gentium. Tenet Auctoritas Miraculis inchoata, Spe nu-
which

which you do not Believe is in the Catholick Church; There are many other things, which most justly hold me in her Communion. 1. The Agreement of People and Nations holds me. 2. An Authority, begun with Miracles, nourisht with Hope, increas'd with Charity, confirm'd by Antiquity, holds me. 3. A Succession of Bishops, descending from the See of St. Peter, to whom Christ, after his Resurrection, committed his Flock, to the present Pastor, holds me. 4. Lastly, the very Name of a Catholick holds me; of which, this Church alone has, not without reason, so kept the Possession, that, tho' all Hereticks desire to be call'd Catholicks; yet, if a Stranger ask them where Catholicks meet, none of the Hereticks dares point out his own House, or his Church. Thus the Learned St. Augustin.

14. AND, in his Book of the Advantage of Believing, written, anno 392, to his Friend Honoratus, whom he had formerly engaged in the Manichean Heresy, a Man of Excellent Parts, but Caught by the Manichee's fair Pretence of Advancing nothing, but what was (1) Visible, Clear and Demonstrative: and who laugh't at Catholicks, for (2) Obliging Men to Believe, instead of giving Reason for what they said: In this Book, I say,

trita, Charitate aucta, Vetustate firmata. Tenet, ab ipsâ Sede Petri Apostoli, cui pascendas Oves suas post Resurrectionem Dominus commendavit, usque ad præsentem Episcopatum, Successio Sacerdotum. Tenet postremò ipsum Catholice nomen, quod, non sine causâ, inter tam multas Hæreses, sic ista Ecclesia sola obtinuit, ut, cum omnes Hæretici se Catholicos dici velint; querenti tamen Peregrino alicui, Ubi ad Catholicam conveniatur, nullus Hæreticorum vel Basilicam suam vel Domum audeat ostendere. (1) Lib. de Utilitate Credendi. cap. 1.

(2) Lib. 1. Retractationum. cap. 14.

P

which

which St. *Augustin* writ to shew, that it is ⁽¹⁾ a *Sacrilegious Rashness* in the Manichees, to laugh at those, who, following the Authority of Catholick Faith, prepare themselves to understand Truth, by believing what yet they cannot comprehend: he comes at length to this Conclusion ⁽²⁾ *Are we afraid of Embracing the Communion of that Church, which, as all Mankind knows, by a continued Succession of Bishops in the Apostolick See (in spite of Hereticks barking on every side, and condemn'd partly by the Voice of the People, partly by the Gravity of Councils, partly by Miracles) has the highest Authority, Culmen Authoritatis obtinuit? To which, not to give an Absolute Preference, is a Piece, either of Intolerable Impiety, or of Extravagant Pride. Thus, St. Augustin, of the Authority which the Catholick Church hath, as an Illustrious Society only.*

(1) Lib. de Utilitate Credendi. cap. 1. (2) Ibid cap. 17. Dubitamus nos ejus Ecclesiæ condere Gremio, quæ usque ad Confessionem generis humani, ab Apostolica Sede, per Successiones Episcoporum (frustra Hæreticis circumlatrantibus, & partim plebis ipsius judicio, partim Conciliorum gravitate, partim etiam miraculorum majestate damnatis) culmen authoritatis obtinuit? Cui nolle primas dare, vel summæ profectò Impietatis est, vel præcipitis Arrogantia.

§. IV.

How the Authority of the Church, as an Illustrious Society, is Described by Dr. Taylor.

1. **I**N his *Liberty of Prophesying*, §. 20. p. 249. Considerations, which (as he says) may very easily persuade Persons of much Reason, and more Piety, to retain that which they know,

to have been the Religion of their Fore-fathers; and which had Actual Possession and Seizure of Men's Understandings, before the Opposite Profession had a Name; are these. First, Its Doctrines having had a long Continuance, and Possession of the Church: which, therefore, cannot easily be supposed, in the present Professors, to be a Design; since they have receiv'd it from so many Ages. — Its long Prescription, which is such a Prejudice, as cannot, with many Arguments, be retrench'd; as relying upon these Grounds; that Truth is more Ancient, than Falshood; that God would not, for so many Ages, forsake his Church, and leave her in an Error.

2. To these, he Adds the Beauty and Splendor of that Church. Their Service (full of Religious Ceremony and External Veneration, he calls it Pompous) The Stateliness, and Solemnity of the Hierarchy: Their Name of Catholick — The Antiquity of many of their Doctrines [he should say, All] The continual Succession of their Bishops; Their Immediate Derivation from the Apostles; Their Title to Succeed St. Peter; — The Multitude, and Variety of People, which are of their Perswasion; The apparent Consent with some Elder Ages, in many matters Doctrinal; The great Consent of the one Part with another, in that which most of them defend to be, de Fide; The great Differences, which are Commenc'd among their Adversaries: Their Happiness, in being Instruments in Converting diverse Nations (as the English, when first made Christians): The Advantage of Monarchical Government [he means the Pope's Supremacy] the Benefit of which they daily do Enjoy; The Piety, and the Austerity of their Religious Orders, of Men and Women; The Single Life of their Priests, and Bishops; The Severity of their Fasts, the great Reputation of

their Bishops, for Faith and Sanctity; The known Holiness of some of those Persons, whose Institute their Religious pretend to Imitate; Their Miracles [recorded by the Saints, He says true or false]; The Casualties and Accidents, that have happen'd to their Adversaries; The Oblique Acts, and Indirect Proceedings of some of those, who departed from them; and, above all, the Name of Heretick and Schismatick,——which they fasten upon all that Disagree from them: He should say, as the Catholick Church has always done: And on the other side, that Protestants Commit themselves to the Conduct of new Reformers; at the first, a Few, and of the Lowest Rank of the Clergy; being under the Ecclesiastical Censures; Assisted against their Spiritual Superiors by some Secular Powers: when both They, and These were Subjects (as to the Judgment of all Spiritual Matters) to that Ecclesiastical Hierarchy, which they Opposed, as a Learned Writer has express'd it, p. 228.

§. V.

How the Church, as an Illustrious Society, is Described by Sir Edwyn Sandys.

IN his Relation of the Western Religions, pag. 29, under the Person of a Catholick; but without making any Reply.

1. Seeing Christianity, says he, is a Doctrine of Faith; a Doctrine, whereof all Men, even Children, are Capable; Seeing the High Vertue of Faith, is in the Humility of the Understanding; and the Excellency thereof, in the Readiness of Obedience to embrace it; and seeing the Outward Proofs thereof, are only Probable; and of all Probable Proofs, the

the Church-Testimony is the most Probable: What Madness were it, for any Man to Tire out his Soul, and to waste away his Spirits, in Tracing out all the Thorny Paths of the Controversies of these Days; wherein to Err is no less Easy, than Dangerous; and not rather betake himself to the Right Path of Truth, whereunto God and Nature, Reason and Experience, do all give Witness? that is, to Associate himself to that Church, whereunto the Custody of this Heavenly, and Supernatural Truth, hath been from Heaven it self Committed. To weigh discreetly, which is the True Church; and that being once found, to receive Faithfully and Obediently, what it Delivers.

2. And if he finds, says Sir Edwyn, all other Churches, to have had their End or Decay long since; or their Beginning but of late: If this, being founded by the Prince of the Apostles, with Promise to him by Christ, that Hell Gates should not Prevail against it, but that himself will be Assistant to it, till the Consummation of the World; hath continu'd on now, till the End of One thousand Six hundred years, with an Honourable and Certain Line of near two hundred and forty Popes, Successors of St. Peter: both Tyrants, Traytors, Pagans, and Hereticks, in vain Wrestling, Raging, and Undermining it: If all the Lawful General Councils, that ever were in the World, have from time to time Approv'd and Honour'd it: If God hath so miraculously blest it from above, as that so many Learned Doctors should enrich it with their Writings; such Armies of Saints with their Holiness; of Martyrs, with their Blood; of Virgins, with their Purity, should Sanctifie and Embellish it: If even at this Day, in such Difficulties of unjust Rebelions, and un-natural Revolts of her Nearest Children, yet She stretcheth-out her Arms to the Utmost Corners of the World; newly embracing whole Na-

tions, into her Bosom: If lastly, in all other Opposite Churches there be found inward Dissentions, and Contrariety; Change of Opinions; Uncertainty of Resolutions; with Robbing of Churches, Rebelling against Governours, and Confusion of Order: whereas, in this Church, the Unity undivided, the Resolutions unalterable; the most Heavenly Order, reaching from the Height of all Power to the Lowest of all Subjection; all, with admirable Harmony, and un-defective Correspondence, bending the same Way, to the Effecting of the same Work, do Promise no other, but Continual Increase and Victory: let no Man doubt to Submit himself, to this glorious Spouse of God, &c. And, what Folly were it, to Receive the Scriptures upon her Authority (before Luther's Time) and not to receive the Interpretation of them, upon her Authority also, and Credit?— And, hard were the Case of the Vulgar People, whose Wants and Difficulties in this Life, will not permit, whose Capacity will not suffice, to sound the deep and hidden Mysteries of Divinity, and to search out the Truth of Intricate Controversies: if there were not Others, whose Authority they might rely on. Blessed are they who Believe, and have not seen, St. John. 20. ver. 9. Whose Religious Humility and Obedience doth Exceed perhaps, in Honour and Acceptation before God, the Subtil and Profound Knowledge of many others. Thus has Sir Edwyn described the Church, as an Illustrious Society.

§. VI.

Scripture it self, is taken upon the Authority of the Church, as an Illustrious Society.

1. **T**HIS is a Remarkable Instance of the Authority, which the *Catholick Church* hath as an *Illustrious*, and *Creditable Assembly*. For, 1. What *Certain Evidence* can I have besides, that either *Solomon's Song* (in which there are so few visible Marks of a Prophetical Inspiration) is a Part of the *Holy Scripture*: or *St. James's Epistle*, which *Luther* rejected: or that of *St. Jude*, which (besides that it was formerly doubted of) might seem suspected, upon the account of some Apocryphal Books, Cited in it? Or, if *Mr. L.* will take the *First*, upon the *Authority of the Jews*, is not that still *Human*? And, must we not be content to take the other Two, at least, upon the *Authority* either of the *Catholick Church*, or of some other Inferiour to it? What better *Evidence* could the *First Reformers* have? They liv'd above a Thousand years too late to see the Hand, by which *St. Jude's Epistle* was writ. And, tho' they had been Old enough to have seen the Hand; they could not have seen the *Inspiration*, by which it was directed.

2. It is no less *manifest*, that all those receive the *whole Bible*, upon the *Authority* of others, who (as Christians commonly do) firmly *Believe* it to be the Word of God, before the Reading has made them sensible, in any manner, of the Spirit of God in it. And, since in all the Doctrine of the *Catholick Church*, there is nothing more In-redible, than that those Books

are the Word of God, in which we are told, that, *One and the same God is Three Persons : that One and the same Person is God and Man ; and that the Lord of Glory was Crucified, to Obtain the Forgiveness of our Sins : This being to the Jews a Stumbling-Block, and to the Greeks Foolishness,* 1 Cor. 1. ver. 23. If we can not know upon any better *Evidence* than Hers, that these Books are Inspired ; can we not Believe her, if She tells us what of it self is highly Agreeable to the Goodness of God, and no less Beneficial to all the Faithful ; that, in her Pastors, She is, by the Mercy and Promise of Christ, an Infallible Guide in Controversies of Religion ?

3. The *Internal Testimonies* of the Scripture, as Dr. *Cosin* calls them, pag. 4. the *Height*, and *Majesty* of the Things deliver'd in it ; the *Analogy* of its Parts ; the *Force* and *Efficacy* it has to Convince our Minds, &c. were the same in the IV. and V. Century. And the Divisions of Christians were then so *Numerous*, that it was thought by St. *Augustin* no Easy matter to reckon them up. Yet writing against the *Manichees*, he Solemnly own'd, that his only *Inducement* to receive the *Scripture*, was the *Authority* of the Catholick Church. His Words deserve a Particular Attention.

St. Augustin's Judgment FOR my Part, (1) says he, *I would not Believe the Gospel, unless the Authority of the Catho-*

(1) Lib. contra Epist. Fundamenti. cap. 4. & 5. Ego verò Evangelio non Crederem, nisi me Catholicæ Ecclesiæ commoveret Auctoritas. Quibus ergo obtemperavi dicentibus, Credite Evangelio : cur eis non obtemperem dicentibus, Noli Credere Manichæo ? Elige, quid velis. Si dixeris, Crede Catholicis : Ipsi me monent, ut nullam fidem accommodem vobis. Quapropter non possum, illis
lick

lick Church [as an Illustrious Society] Induced me to it. Why then should I not submit to Catholics, when they tell me, Do not believe Manichæus; since I submitted to them, when they said, Believe the Gospel? Chuse, whether you please. If you say, Believe the Catholics: they Advise me, not to give any Credit to you. Therefore, if I believe them, I must not believe you. If you Forbid me to believe the Catholics; You take an ill Course, to bring me over to your Perswasion, by the Gospel; because I Believ'd the Gospel it self, upon the Recommendation of Catholics — So that, if you will give me Reasons, set the Gospel aside. If you stick to the Gospel, I must stick to them, by whose Command I believ'd the Gospel: and, as they also Command me, I must not believe you. Now, if you find in the Gospel, any thing undeniably Evident, for Manichæus's being an Apostle; you will then make me Question, the Authority of Catholics; who bid me, not to Believe you. Which Authority being Question'd, I shall not even be able to Believe the Gospel. Thus St. Augustin.

4. His Argument is the same with that of Sir Edwyn, What Folly were it to receive the Scriptures, upon the Authority of the Catholick Church,

Credens, nisi tibi non credere. Si dixeris, noli Catholicis credere: non rectè facies, per Evangelium me cogere ad Manichæi fidem, quia ipsi Evangelio Catholicis prædicantibus credidi. — Quocirca, si mihi rationem redditurus es, dimitte Evangelium. Si ad Evangelium te tenes: ego ad eos me teneam, quibus præcipientibus Evangelio credidi, & his jubentibus, tibi omnino non credam. Quod si fortè in Evangelio aliquid apertissimum de Manichæi Apostolatu invenire poteris; infirmabis mihi Catholicorum Auctoritatem, qui jubent, ut tibi non credam, Quâ infirmatâ, jam nec Evangelio credere potero,

as,

as, according to St. *Augustin's* Idea, the First Protestants were forced to do: *and not to receive the Interpretation of them, upon her Authority also, and Credit?* Whereby it appears, that, to reject the *Authority* of the Catholick Church, in any Controversy of Religion, is (in the Judgment of St. *Augustin*) to overthrow Christianity. If so, I would gladly know, whether, if the Catholick Church should tell us, *She is an Infallible Guide in all such Controversies*, we must believe Her, or not?

5. BEFORE we leave St. *Augustin*, I must desire the Reader to Observe, that he speaks not of the *Catholick Church* in the Apostles time, but only in his own. For, 1. *Manicheus* was not heard of till after the middle of the Third Century. 2. He speaks of the Church, by which he himself was Converted; that is, of the *Catholick Church* of the Fourth Century only.

6. BUT that which proves, with greatest Evidence, our receiving the Scriptures, upon the Authority of the Church (at least as an *Illustrious Society*) is, that several Books of Canonical and Un-doubted Scripture, have yet been Doubted of in former Times, by Great and Learned Men in diverse Parts of the Catholick Church, even by whole Councils, and for some Ages. Dr. *Cosin*, in his *Canon of Scripture* (which Mr. L. in his *Private Judgment*, p. 207, 208, recommends as an *Elaborate Piece*, that carries *Demonstration along with it, proceeding wholly upon Fact, and giving vouchers in Abundance*: and he has placed it here among his *Un-answerables*) §. 47. p. 32. gives us, under *Eusebius's* Name, this Marginal Note, *Narrant veteres Joannem Aſiaſti-*
carum

carum Ecclesiarum Rogatu, Germanum Scriptura Canonem constituisse; According to the Ancients, St. John, at the Request of the Churches of Asia, drew up a sincere Catalogue of Canonical Books. But it is well, if Mr. L. will be able to Defend the Doctor. Who wants his Help so very much, that, unless He or some of his Friends can inform us, from what part of *Eusebius* this Sentence is taken, all Rational Men will be apt to Conclude, it was an Instance of the Doctor's *Forgery*, shall I say, or *Mistake*? For, 1. How came he neither to mark the *Chapter*, nor the *Book*; as he does in so many other *Quotations* of less Importance? 2. Why did he give us the words in *Latin*, and not in *Eusebius's* Language, according to his Custom; and as he does in the very same Opening of his Book, p. 33? 3. Why did no others of the Ancients, ever mention this Catalogue of St. John; even they that drew up Catalogues of their own, as St. Melito (apud Eusebium in Hist. Eccl. Edit. Val. lib. 4. cap. 26. p. 148, 149) Origen; St. Athanasius, in his Synopsis, and in his thirty-ninth Paschal Letter (if either of them be his); St. Hilarius; St. Cyril of Jerusalem; the Council at Laodicea; St. Epiphanius; St. Gregory Nazianzen; St. Amphilochius; the third Council at Carthage; Pope Innocent I. St. Augustin, &c? 4. Why did St. Melito, an Asiatick Bishop in the 2d Century, take a long Voyage into Palestine, in Favour of his Onesimus, to find out which were the Books of the Old Testament; if St. John, at the Request of the Asiatick Bishops, had left them a Catalogue? 5. If St. John gave it in Writing, why was it not a Part of the Holy Scripture? If he gave it only by word of Mouth, what have

Eusebius
quoted by
Dr. Colln.

have we to shew for it, but *Apostolical Tradition*? 6. That Dr. *Cosin* is not a Man Incapable of *Forgery*; any one may see, who will take the pains to Read the First Page in his Preface. There he tells his Reader, it was *one of the first things*, done by the Council of *Trent*, to lay this *Foundation*, for all their *New Religion*; that, “the Apocryphal Writings and Traditions of “Men [they say, *Sacred* or *Divine Writings*, “and the *Traditions of Christ*] were nothing “Inferior, nor less Canonical, than the Sovereign Dictates of God, &c. When *Luther* call’d St. *James*’s Epistle, *Epistolam Stramineam*; because it says, *By Works a Man is Justified, and not by Faith only*: should I have represented his Doctrine fairly, by saying, *Blasphemy, was the Foundation of Protestant Religion*; to wit, *this*; that, *the Word of God is Fabulous*; and *the Holy Ghost is a Jack-straw*? Tho’ indeed (1) *Jacobus delirat, James dotes*, was but an odd Expression for One *Apostle* to give to another.

Books of
Scripture
doubted
of by
the Ancients.

7. HOWEVER it is, it seems *Eusebius* was not so happy, as to know St. *John*’s Catalogue. For, he rejects St. *James*’s Epistle, *lib. 2. Hist. cap. 23. p. 66.* The same Historian, in the Fourth Century, writ thus of St. *Peter*’s Epistles. (2) *That, which is call’d the First, is Esteemed Genuine by all, without Dispute. — But the Se-*

(1) *Lutherus* in *Caput. 22 Geneseos. T. 6. Edit. Wittem, p. 282.* (2) *Eusebius. lib. 3. Hist. cap. 3. p. 71, 72.* Una ejus Epistola, quæ prior dici solet, tanquam Germana, ab omnibus sine controversiâ admittitur. — Quæ verò secunda appellatur, eam quidem inter Sacros Novi Testamenti libros censitam non esse à Majoribus accepimus.

cond,

cond, according to the Doctrine of the Ancients, is not Canonical Scripture. St. Amphilochius, the Metropolitan Bishop of Iconium in Lycaonia, and an Intimate Friend of St. Gregory Nazianzen and St. Basil, was present in the Second General Council; and, according to Theodoret, was one of the most illustrious Prelates of his Time; that is, of the Fourth Century. Yet in his Poem to Seleucus, he leaves it uncertain, whether there be seven, or only three Catholick Epistles, τινὲς μὲν ἑπτά φασιν οἱ δὲ τρεῖς μόνας χεῖνας δέχασθαι, some hold there are seven (3 of St. John, 2 of St. Peter, 1 of St. James, 1 of St. Jude) others only Three. And Concludes

—✠— & ✠—
Κάτων ἀνὰ ἑπτά δεσπύδων γεγραμ.

hic est voluminis.

Divinitus dati Canon Certissimus.

8. (¹) ORIGEN also doubted of the Second Epistle of St. Peter, and of the Second and Third of St. John. Of the Epistle to the Hebrews, St. Jerom, writing to Paulinus, gives this Account: St. Paul writes to seven Churches: for the Eighth, to the Hebrews, is discounted by Many: *Oktava enim, ad Hebraeos, à Plerisque extra numerum ponitur.* And upon the 8th Chapter of Isaiah. (²) The Epistle, says he, to the Hebrews, is not [in the Fourth Century] according to the Custom of the Latin Church, esteemed Canonical. Cajus, an Ancient Divine, in a Dispute at Rome, in the Time of Pope Zephyrin, about the Year 210, reckons only thirteen Epistles of St. Paul, leaving out that to the Hebrews, as (³) Eusebius

(¹) apud Euseb. lib. 6. cap. 25. p. 227. (²) Licet eam Latina consuetudo, inter Canonicas Scripturas, non recipiat.

(³) lib. 6. Hist. cap. 20. p. 223, Tredecim solum divini Apostoli

observes: *And this Epistle, says the Historian, is not yet, by the Latins, thought to be the Apostile's.*

9. CONCERNING the Revelation, (1) St. Amphilochius writes, that some admitted it to be Canonical Scripture, but that it was rejected by the Greater Part, ἡ ἡ ἀποκάλυψις Ἰωάννου τινὲς μὲν ἐγ-
κεῖνται, οἱ πλείους δὲ γινώσκουσιν ἀλεγῆσαι. (2) St. Jerom also affirms, that it was not receiv'd by the Greeks in his Time; that is, in the Fourth Century. St. Gregory Nazianzen, Omits it in his Catalogue, T. 2. p. 98. And adds, that, besides the Books he mentions, there are none Legitimate, ἐκ γινώσκουσιν. It is Omitted also by St. Cyril of Jerusalem, in his Canon of Scriptures, Catechesi 4ta, and with an Exclusion of all other Books, besides those he names; *Reliqui omnes Extranei, secundoque loco habeantur*: By the Council of Laodicea (Assembled, about the middle of the Fourth Century, out of the different Provinces of Asia) Can. 60. and by others, recorded by Eusebius, lib. 3. Hist. cap. 24. p. 96. by St. Denys of Alexandria, *ibid.* lib. 7. cap. 25. p. 272, 273; and by St. Epiphanius, Hær. 51. § 3. who, altho' he thought it himself to be Canonical, yet he durst not Condemn those that Rejected it, p. 423. D.

10. AND, here we have another Instance of Dr. Cosin's Insincerity. For he Quotes the Catalogues of St. Amphilochius, St. Gregory Nazianzen, and St. Cyril; and the very Place, now

stoli connumerat Epistolas: eam, quæ ad Hebræos scripta est, cum reliquis non adnumerans. Sane hæc Epistola, etiamnum à Romanis Apostoli esse non creditur. (1) In Iambis ad Seleucum, T. 2. Cap. Græcorum Edit. Oxon. Par. 1. p. 180. Et apud St. Greg. Naz. T. 2. p. 194, 195. (2) Epist. 149. Edit. Basil. anno 1565. p. 68.

men-

mention'd of St. Epiphanius, p. 60. Yet tells his Reader, p. 61. *There cannot One be named, that ever suffer'd the Authority of the Revelation, to be either Rejected or Doubted of, whether it were a Canonical Part of the New-Testament, or no; without Censuring and Condemning them that did so.* Which, as the Dr. knew very well, was *Notoriously False.* His History of *Transubstantiation* (which is another of Mr. L's. Un-answerables) is writ with the same *Ingenuity, and Candour.*

11. HE attempts to give us a Reason, p. 60, why the Council of *Laodicea* left out the *Revelation.* Because it was not their Custom, usually to Read it to the People. But, First, By the Writings of others, in the Fourth Century, it is Clear that the *Revelation* was then Rejected, by many parts of the *Oriental Church.* Secondly, The Council, in the Preface to its Decree, Ordering that no Books, Composed by private Persons, should be read in the Church; nor any others, that were not Canonical: and then, giving a List of all the Canonical Books, which were to be read, without mentioning the *Revelation*; evidently enough supposes, it was not in the Canon. Thirdly, Ought not the Council otherwise to have Nam'd it, to prevent Mistakes; since they leave out no other part of the New Testament besides? Neither do they give the least hint, that any Canonical Book is not to be read to the People. And, why might not the *Revelation* be read to them, as well as *Solomon's Song*, or some other Parts of the Old Testament; as it is read by the *Protestants*, on many Feasts in their Common-Prayer-Book, and on *Trinity-Sunday*?

12. So *Esther* is quite omitted by St. *Melito*, in his Catalogue of ⁽¹⁾ *Canonical Books*, of the Old Testament. And by St. *Gregory Nazianzen*, in his. It is doubted of, by St. *Amphilochius* ad Seleucum, τῶτοις ἀρροῖσιν οὐκ ἐστὶν ἡ Ἑσθήρ τῆς ἱερᾶς but it seems he did not: And Rejected by St. *Athanasius*, in his thirty ninth *Paschal Letter*, and by the Author of the *Synopsis* bearing his Name, p. 128.

*The Sixth, of
the thirty
nine Ar-
ticles, in-
coherent.*

13. WHEREBY it Appears, *First*, That such as will not allow the Church, after the Apostles time, to be a Competent and Certain Judge of *Scripture*, must, of necessity, Doubt of several Parts of it. *Secondly*, That the Sixth of the thirty-nine Articles, contradicts it self. For, on the One hand, it receives *All the Books of the New Testament*, as they are commonly receiv'd, and accounts them *Canonical*. On the Other, it tells us, that, by the name of the *Holy Scripture*, are meant those *Canonical Books* of the *Old and New Testament*, of whose Authority, was *Never any Doubt in the Church*.

(1) Apud Eusebium, lib. 4. cap. 26.

§. VII.

Truths Certain by Tradition, shew the Church's Authority.

1. **T**HE *First*, and most *Comprehensive* of all the Truths, convey'd to us by the Authority of the Church, as an *Illustrious* and *Creditable* Society, is the *Scripture* it self, or the *Number* and *Quality* of *Canonical Books*. For which Number, as Dr. *Cosin* confesses, p. 5, we have no better

better, nor other, External Rule or Testimony to Guide us, than the constant Voice of the Catholick and Universal Church, as it hath been deliver'd to us, upon Record, from one Generation to another.

2. AND, as the Church gives us the Words of Scripture; so she is likeliest to know the True Sense of it, by Apostolical Tradition. Especially seeing, as ⁽¹⁾ Dr. Walton says, *the Word of God, does not consist in meer Letters, whether Writ or Printed; but in the true Sense, which no one can better Interpret than the True Church, to which Christ committed this Sacred Pledge.*—and for this Reason, all are strictly Obligated to hear her Voice.

3. HENCE, there are certain Truths of Christian Religion, which cannot be Evidently Proved by any Text of Scripture alone; and must therefore be taken upon the Authority of the Church, and continual Tradition. As,

1. THAT it is Lawful for Christians, to work upon the Saturday; altho' in the Commandments (Exod. 20. v. 8. and Deut. 5. v. 12.) all Work was forbid upon that Day. For, it appears by the Gospel, that Good Friday, upon which our Blessed Saviour suffer'd, was the Day before the Sabbath; and Sunday, on which he Rose again, was the Day after it. See St. Mark 15. v. 42. St. Mark 16. v. 1. Hence Saturday is still (with the Jews) the Day of Worship; and the Latin-name for it, is *Dies Sabbati*. If we cannot Rely securely upon the Church's Testimony; how

(1) In Prolegomenis, cap. 5. §. 3. Verbum Dei non in literis, sive scriptis, sive impressis, sed in vero verborum sensu propriè consistit. Quem nemo meliùs explicare potest, quàm Ecclesia vera, cui sacrum hoc Depositum Christus commisit— Unde ejus vocem omnes, sub poenâ gravi, audire tenentur, &c.

do we know, but that She has forfeited her Charter, ever since the Apostles time, by Entrenching thus upon the Ten *Commandments*? Or, is there something even in the *Commandments*, that does not Oblige *Christians*? But, how can we be Assured of this, but by the *Church's Authority*?

Secondly, THAT all Law-Suits are neither forbid to *Christians*, by those words of our Saviour, *St. Matt. 5. v. 40, If any Man will sue thee at the Law, and take away thy Coat, let him have thy Cloak also*: nor by those of *St. Paul*, *1 Cor. 6. ver. 7. Now therefore, there is utterly a Fault among you, that you go to Law one with another. Why do you not rather take Wrong? Why do you not rather suffer your selves to be Defrauded?*

Thirdly, THAT *Christians*, in all Circumstances, are not forbid to swear, by the Words of *St. James*, *Chap. 5. v. 12. Above all things, my Brethren, swear not, neither by Heaven, neither by Earth, neither by any other Oath: but let your, Yea, be yea; and Nay, nay: lest you fall into Condemnation. Nor by those of Christ, St. Matt. 5. v. 33. You have heard, that it hath been said by them of old time, thou shalt not Forswear thy self; but shalt Perform unto the Lord thy Oaths. But I say to you, Swear not at all.*

Fourthly, THAT *Christians*, are not forbid to Fight in the Wars, by the Law of their Master, *St. Matt. 5. ver. 38, 39. You have heard it hath been said, an Eye for an Eye, and a Tooth for a Tooth. But I say to you, that you resist not Evil. But, whosoever shall strike thee on thy Right Cheek, Turn to him the Other also. See St. Matt. 26. ver. 52. St. John Baptist did not Forbid (that we know of) Soldiers to Fight. But the Law and the Pro-*

Prophets were until John, S. Luke 16. ver. 16. We read, in the Scripture, of a *Centurion* Christen'd; but not, of his remaining in Arms after his Baptism.

Fifthly, That Baptism is both Valid, Lawful, and Profitable for Children, before they can either have any Instruction; Desire, or Knowledge of it, or Believe in Christ; Tho' we have no Example in the Scripture of Baptizing Children: and our Blessed Saviour joins Baptism with Instruction, S. Mat. 28. ver. 19, 20. *Go ye, and Teach all Nations, Baptizing them, &c.* He said, indeed, S. Luke 18. ver. 16. *Suffer little Children to come to me.* But they did not come to be Christen'd. See ver. 15. S. Mat. 19. ver. 13. S. Mark 10. ver. 13.

Sixthly, Mr. L. tells us, p. 127. *There is one Saint (truly so) of whom I have reserved to speak in the last place, viz. the Virgin Mary, Because of the Excesses of your Church in their Devotions to her, bordering even upon Blasphemy to any Common Ear.* If Christ was Accus'd of Blasphemy; well may his Spouse. But if She may be Credited; how shall we Excuse Mr. L? If She cannot; how came he to know, the Virgin Mary is truly a Saint? *All Generations shall call her Blessed* in this, that She brought forth their Redeemer; but, where does the Scripture tell us, that She Persever'd to the End? If not; This too will be a Truth convey'd to us, by the Authority of the Church, after the Apostles time.

Lastly, Not to mention others, the Church of England grants, in the twenty-sixth Article of the thirty-nine, that Sacraments have their Effect, by the Promise and Institution of
Q 2 Christ,

Christ, tho' the Minister be Wicked; and in her Practice Evidently supposes the same, altho' he be a *Heretick*. The *Donatists*, for denying this, were esteem'd *Hereticks* by *S. Augustin*, *lib. de Hæresibus*, cap. 69. and by the Catholick Church ever since. But what clear *Scripture* have we for it? *S. Augustin* grants there is none, *lib. 1, contra Cresconium*, cap. 33. and *lib. de Unitate Ecclesie*, cap. 22. And he excuses *S. Cyprian* (tho' he rejected the *Baptism* of *Hereticks*) because the Controversy was not then Decided, by a *General Council* of the Catholick Church *lib. 4. de Baptismo*, cap. 6.

§. VIII.

The Judgment of St. Irenæus, and St. Augustin, concerning the Authority of the Church.

I. **S**. *Irenæus* writes, that (¹) *Truth is not to be sought from others: which you may have easily from the Church: with which the A-*

(¹) *Lib. 3. cap 4. Tantæ igitur ostensionis cum sint hæc, non oportet adhuc quærere ab aliis veritatem, quam facile est ab Ecclesiâ sumere. Cum Apostoli, quasi in Depositorium dives, plenissimè in eam contulerint omnia, quæ sint veritatis: ut omnis, quicumque velit, summat ex eâ potum vitæ. Hæc est enim vitæ introitus: omnes autem reliqui Fures sunt, & Latrones: propter quod oportet devitare quidem illos: quæ autem sunt Ecclesiæ, cum summâ diligentia diligere, & apprehendere veritatis Traditionem. Quid enim? Et si quibus, de aliquâ modicâ quæstione, Disceptatio esset; nonne oporteret in antiquissimas recurrere Ecclesias, in quibus Apostoli conversati sunt, & ab eis de præsentî quæstione*
postles

postles have fully Deposited all Truth: that whoever Desires it, may have from her the Living Water. For She [also] is the Door of Life. But all the Rest are Chieves and Robbers; and therefore to be avoided. Whereas we should Love, and follow diligently what the Church teaches us, and learn from her the Tradition of Truth. For if the Dispute were of any little Question, should we not Search into the most Ancient Churches, in which the Apostles conversed, and derive our Evidence from thence? And, what if the Apostles had left us no Scriptures, must we not follow the Rule of Tradition, entrusted with them to whom they left their Sees? As, many Barbarous Nations, without any Books of Scripture, yet believing in Christ, have Salvation written in their Hearts by the Holy Ghost; and carefully Preserve the old Tradition.

2. And, in the next Age after him, S. Cyprian, speaking of the visible Church, ⁽¹⁾ She is the Spouse of Christ, says he, to whom She cannot be False, She is Chast, She is Pure.

3. So S. Augustin, Treating of Baptism Administer'd by Hereticks, ⁽²⁾ Tho' the Scripture indeed, says he, does not furnish us with any Ex-

sumere quod certum & re liquidum est? Quid autem si neque Apostoli quidem Scripturas reliquissent nobis; nonne oportebat sequi ordinem Traditionis, quam tradiderunt iis, quibus committebant Ecclesias? Cui ordinationi assentiunt multæ gentes Barbarorum, qui in Christum credunt, sine chartâ & atramento scriptam habentes per Spiritum in cordibus suis salutem, & veterem Traditionem diligenter custodientes. ⁽¹⁾ Lib. de Unit. Ecclesiæ, Illius Foetu nascimur, illius Lacte nutrimur: Adulterari non potest Sponsa Christi. Casta est, & Pudica. ⁽²⁾ Lib. 1. contra Crescon. cap. 33. Proinde quamvis hujus rei certè de Scripturis Canonicis non

ample of it: yet we stick, even in this, to the Truth of the Scriptures; by doing that, which now the whole Church has approved; which Church, the Authority of Scripture it self Commends. And, because the Scripture cannot deceive us; whosoever is Afraid of being seduced by the Intricacy of this Question, must Consult this Church about it, which the Holy Scripture, without any Ambiguity, Demonstrates.

4. Again, "Whether those, whom Here-ticks had Baptized, ought to be Christen'd or not, after they come to the Catholick Church? (¹) For this, says he, neither you, nor I have Evident Scripture. — But, if we had a

proferatur exemplum; earundem tamen Scripturarum, etiam in hac re, à nobis tenetur veritas, cum hoc facimus, quod universæ jam placuit Ecclesiæ, quam ipsarum Scripturarum commendat auctoritas; ut, quoniam sancta Scriptura fallere non potest, quisquis falli metuit hujus obscuritate Quæstionis, eandem Ecclesiam de illâ consulat, quam, sine ullâ ambiguitate, sancta Scriptura demonstrat. (¹) *Lib. de Unit. Eccl. cap. 22.* Hoc apertè atque evidenter, nec ego lego, nec tu. — Si aliquis Sapiens extitisset, cui Dominus Jesus Christus Testimonium perhiberet, & de hac quæstione consuleretur à nobis; nullo modo dubitare deberemus id facere, quod ille dixisset, ne non tam ipsi, quam Domino Jesu Christo, cujus testimonio commendabatur, repugnare judicaremur. Perhibet autem testimonium Christus Ecclesiæ suæ. Ecce Evangelium, &c. Quomodo ergo suscipit ista Ecclesia per omnes gentes incipientibus ab Jerusalem, remotis omnibus ambagibus & tergiversationibus, sic suscipiendus es. Quod si non vis, non mihi, aut cuiquam hominum, sed ipsi Salvatori contra salutem tuam perniciosissimè reluctaris. Cui te sic suscipiendum esse non vis credere, quem admodum suscipit illa Ecclesia, quam testimonio suo commendat ille, cui fateris nefarium esse non credere,

Wise Man to Consult, to whom our Blessed Saviour gave Testimony; we ought not to have any Doubt in following his Advice, lest we should seem Refractory, not so much to him, as to Jesus Christ. Now, Christ gives Testimony to his Church, St. Luke 24. ver. 47. As then that Church, beginning at Jerusalem through all Nations, receives Hereticks [Converted] so, without any Scruple or Excuse, you are to be Received. If you will not be thus receiv'd, it is not me you resist, nor any Mortal; but you most perniciously resist your Saviour, against your own Salvation: not believing you are to be receiv'd so, as that Church appoints, to which he bears Testimony, whom you grant it is Impious not to Believe.

5. To Confute this, he requires that the Donatists bring ⁽¹⁾ manifest Scripture, either for their Doctrine, or for their Communion. But the Scripture, he says, which they are to Produce against him, must be such, as to carry with it an Unquestionable Evidence, *quod Interprete non egeat*. Thus S. Augustin, concerning the Authority of the Church, in the fourth Century; and, in a Case, in which neither Scripture nor Tradition it self was Clear, before

(1) Ibid. cap. 24. Doce Scripturas Canonicas aperte dixisse, baptizandum esse in Ecclesia Catholica, qui apud Hæreticos, in nomine Patris, & Filii, & Spiritûs Sancti fuerit baptizatus. Quod, si hoc docere non potes; illud doce: huic Communioni, id est, Parti Donati, ubi hoc didicisti, apertum aliquod & manifestum testimonium à Scripturis Canonicis perturbari: & fateor ad te esse transeundum; *supposing it granted on both Sides, that the Scriptures are True*. Aliquid manifestum, quod Interprete non egeat, à vobis flagitamus.

the Donatist's Errour of Baptism was Condemn'd by the Church.

6. And ⁽¹⁾ *Vincentius Livinensis* (who writ three or four Years after his Death, and the Council of *Ephesus*, that is, anno 434) *The Church of Christ*, says he, *as a Sedulous and Faithful Preserver of Doctrines Deposited with Her, never Changes any thing in them: She Retrenches nothing; She Adds nothing; She neither Loses what is Necessary, nor Assumes what is Superfluous; She Parteth not with her Own, nor does She Invade that which is not.*

7. And, long before these Two, ⁽²⁾ *Tertullian*, in his Book of *Prescriptions*, Chap. 17. &c. *Heresy does not receive, some Scriptures*, says he, *or does not receive them Entire: but either Adds or Subtracts, upon certain Designs. And when it seems to keep the Words, perverts the Sense. What then will you get, by your Knowledge of Scripture; when you hear, what you grant, is Deny'd; and what you deny, is Granted? So you will only lose your Breath, in the Quarrel; and get nothing from your Adversary, besides Vexation. And if your Dispute, was to Settle any one in his Religion; will this Method conduce to it?*

⁽¹⁾ In *Commonitorio* 1^o cap. 32. *Christi verò Ecclesia, iedula & cauta depositorum apud se Dogmatum Custos, nihil in his unquam permutat; nihil addit; non amputat necessaria, non apponit superflua: non amittit sua, non usurpat aliena.* ⁽²⁾ *Hæresis non recipit quasdam Scripturas: & si quas recipit, non recipit integras: adjectionibus & detractionibus, ad dispositionem instituti sui, intervertit: & si aliquatenus integras præstat, nihilominus diversas Expositiones commentata convertit. Quid promovebis, exercitatissime Scripturarum; cum, si quid defenderis, negetur; si quid negaveris, defendatur? Et tu quidem nihil perdes, nisi vocem in Contentione.*
He

He will be startled with this ; that he sees, you gain no Ground: that your Adversary grants and denies, as well as you do ; at least as positively : and so will be more Unsettled, than before : being now uncertain, whether Side is Heresy. Therefore we should not Challenge Hereticks to Scripture, nor Fight with them there ; where the Victory, if any, will be either uncertain, or as bad. For, tho' Disputing of Scripture did not end, in letting both Sides come off Equal : yet the first thing in course to be Disputed of, should be the Persons. Who they are, with whom the Faith was deposited ? Who they are, to whom the Scriptures belong ? From whom, by whom, when, and to whom did Christianity come ? For, when we have found out the Persons to whom it was deliver'd ; from them we shall have both the True Scripture, and its Sense, and all Christian Tradition.

8. Chap. 28. (1) But let us suppose, says he, that all the Church has Err'd ; that the Apostle

tione: nihil consequeris nisi bilem. *De Blasphematione, cap. 18.* Ille verò, si quis est, cujus causâ in congressum descendis Scripturarum, ut eum dubitantem confirmes ; ad veritatem, an magis ad hæreses devertet ? Hoc ipso motus, quod te videat nihil promovisse æquo gradu negandi & defendendi adversâ parte, statu certe pari, altercatione incertior discedet, nesciens quam Hæresim judicet. *Cap. 19.* Ergo non ad Scripturas provocandum est, nec in his constituendum Cestamen, in quibus aut nulla aut incerta victoria est, aut par incertæ. Nam etsi non ita evaderet Collatio Scripturarum, ut utramq; partem liberet ; ordo rerum desiderabat illud prius proponi, quod nunc solum disputandum est, Quibus competat fides ipsa cujus sint Scripturæ ? A quò, & per quos, & quando, & quibus sit tradita Disciplina, qua fiunt Christiani ? Ubi enim apparuerit esse veritatem & Disciplinæ & fidel Christianæ, illic erit veritas Scripturarum, & Expositionem, & omnium Traditionum Christianarum, (1) Age

was Mistaken; that the Holy Ghost had a regard to none, to lead it into Truth; tho' he was beg'd of the Father, and sent by Christ, with this very Design, to be a Teacher of Truth. Let this Steward of God, this Vicar of Christ have neglected his Duty [which is Impossible] suffering the Church to mistake the Sense of the Apostle's Doctrine; Is it likely that all should Err into One Faith? An Agreement of many, does not happen by Chance. Differences, would have sprung from the Church's Errour. Where many Agree; it is not Errour, but Tradition. And let him say, that dares; that those Err'd, who begun it.

9. Whence he concludes, Chap. 37. (1) That Hereticks, ought not to be Admitted to Dispute of Scripture. Since we can Prove, without Scripture, that they have nothing to do with it.

nunc, omnes erraverint. Deceptus sit & Apostolus de testimonio reddendo; nullum respexerit Spiritus S. uti eam in veritatem deduceret, ad hoc missus à Christo, ad hoc postulatus à Patre, ut esset Doctor veritatis; neglexerit Officium Dei vilius, Christi vicarius, sinens Ecclesias aliter interim intelligere, aliter credere, quod ipse per Apostolos prædicabat: ecquid verisimile est, ut tot ac tantæ in unam fidem erraverint? Nullus inter multos Eventus unus est. Exitus variasse debuerat Error doctrine Ecclesiarum. Cæterum quod apud multos unum invenitur, non est erratum, sed traditum. Audeat ergo aliquis dicere, illos errasse, qui tradiderunt, (1) Non esse admittendos Hæreticos ad ineundam de Scripturis provocationem, quos sine Scripturis probamus ad Scripturas non pertinere. Si enim Hæretici sunt, Christiani esse non possunt; non à Christo habendo, quod de sua Electione sectari, Hæreticorum nomina admittunt. Ita non Christiani, nullum jus capiunt Christianum literarum. Ad quos meritò dicendum est, Qui estis? Quando, & Unde venistis? Quid in meo agitis, non mei? Olim possideo, prior possideo: habeo origines firmas ab ipsis Auctoribus quorum fuit res,

For

For if they be Hereticks [that is, * Chusers] ^{* An old} they cannot (1) be Christians; since they have ^{Nostrum} not from Christ, what they Chuse to believe, and are therefore call'd Hereticks. And not being Christians, they have no Right to the Scriptures of Christians. To whom we may very well say; Who are you? When, and from Whence did you come? You, that are not Mine, what have you to do with it? — I am the Old Possessor, and the Former Possessor. The First Owners made over their Title to me.

Thus Tertullian.

(1) Dr. Barrow says of Hereticks, in his Treatise of Supremacy, p. 407. Indeed they cease to be Christians. Mr. L. therefore had no Reason to say, pag. 14. That is a Nostrum of the Church of Rome.

§. IX.

Mr. L's Objection from the Synagogue.

1. **F**IRST Objection. pag. 45. There is no more Promise of Infallibility to the One State of the Church, than to the Other.

Ans. We shall Certainly think so, when Mr. L. has Convinc'd us of four Things. First, That the Church has no Privilege, above the Synagogue. Secondly, That the Synagogue was the Pillar and Ground of the Truth; that the Gates of Hell should never Prevail against it; and that Christ promis'd to be with it, to the Consummation of the World. Thirdly, That the Doctrine, Life, and Miracles of Christ, join'd with the Ancient Prophecies of him, were not an Absolute and Un-questionable Evidence

Evidence of his being the *Messiah* and the *Son of God*. Fourthly, That the Synagogue was the Church of God, when She Conspired the Death of his Son; and Cryed out, *S. John 19. ver. 15. We have no King, but Caesar.* Whilst his Church, She was (in her Degree) an Honourable Society; and might give both the *Scripture*, and the *Sense* of it, to such as had no better Lights. But Mr. L. has not yet proved, that She then pretended even to a *Temporal Infallibility* (as *Adam*, before his Sin, had a *Temporal Immortality*) or that the *Jews* Believ'd it; much less, that they were deceiv'd in their Persuasion. As for the Adoring of the *Golden Calf*, *Exod. 32. ver. 4,* both *Moses* was Innocent, who was then their Head (for *Aaron* was not Anointed to the *Priest's Office*, till *Exod. 40. ver. 13.*) and, as it seems, a great part of the *Levites*. For, when he said, *Who is on the Lord's Side?* Let him come unto me: all the *Sons of Levi* gather'd themselves together unto him, *Exod. 32. ver. 26.* Of which even the *Males*, were *Twenty two Thousand*, *Numb. 3. ver. 39.* But if Mr. L's. Artillery can only reach the *Synagogue*; we must tell him; that, by the Grace of God, we are not *Jews*.

§. X.

His Objection, from the Sin of the Apostles.

1. **S**ECOND Objection, p. 61. *Of the Apostles, one Betray'd him, another For-swore him (and that was Peter) all Forsook him.*

2. B E-

2. BESIDES, they were in the greatest Error against Faith, that could be: For as yet they knew not the Scripture, that he must Rise again from the Dead, St. John 20. ver. 9. And when he was dead, all their Hopes were gone, they expected no Redemption from him, St. Luke 24. ver. 21. This was far from a Christian Faith: and could there be a Christian Church without it?

3. PAGE 63. Now, if the whole Church fail'd upon our Saviour's Death; then the Gates of Hell did Prevail for a Time. And, if the Virgin Mary were Excepted, that would not do much, as to the Standing of the Church. But, have they any Revelation — that She was not under the same Despondency, as the Apostles were? This seems to be that Sword, which Simeon told her, should pierce through her own Soul also, St. Luke 2. ver. 35.

4. PAGE 64. If the Christian Church was not form'd, as some think, till after the Resurrection, or till the Ascension, St. Matt. 28. ver. 19. or till the Descent of the Holy Ghost, St. Luke 24. ver. 49. there was no Christian Church, before the Death of Christ; — and the only true Church in the World, did reject him. But, if the Christian Church was form'd — in his Life; then, the whole Church fail'd upon his Death.

Ans. THIS long Objection has Two great Faults,

1. It is not True. 2. It is not to the Purpose.

1. IT is not True, that the Church of Christ (which he begun to Frame and Model, when he first begun to Preach and call Disciples to him, St. Matt. 4. ver. 17, 19, 22, &c.) at the time of his Passion, was only the twelve Apostles, and the Virgin Mary. At the very Beginning of his Preaching, his Fame went through all Syria, St. Matt. 4. ver. 24. and there followed him

him great multitudes of People, from Galilee, and from Decapolis, and from Jerusalem, and from Judea, and from beyond Jordan, ver. 25. He appointed seventy (or seventy two) Disciples, and sent them two and two before him, St. Luke 10. ver. 1. In Jerusalem it self, notwithstanding the Fear of the Jews, we find about a hundred and twenty in One Assembly, Acts 1. ver. 15. Besides many of the Samaritans believ'd in him, St. John 4. ver. 39. and many more, ver. 41, 42. See also St. John, Chap. 7. ver. 31. Chap. 8. ver. 30. Chap. 10. ver. 42. Chap. 11. ver. 45. Chap. 12. ver. 11. It is not then True, that the Church of Christ Fail'd at his Passion; that it Err'd, that it became Invisible, or was Reduced to a Woman. The Apostle's weakness, at that Time, had been Evidently foretold, St. Matt. 26. ver. 31, 34. and their Strength afterwards, St. Luke, Chap. 22. ver. 31, 32; Chap. 24. ver. 49. The Blessed Virgin's Despondency, is only Mr. L's Comment; and he is none of the four Evangelists. That of St. Luke, Ch. 24. ver. 21. *We Trusted, that it had been he, which should have redeemed Israel*; was only said of two Disciples going to Emmaus, ver. 13.

Secondly, WHETHER the Church of Christ Fail'd or not, at the time of his Passion, is altogether impertinent to the present Dispute. She had a Being before his Death: But both Her's and the Apostle's Promises of Strength and Indeficiency, were Dated from the Descent of the Holy Ghost, by whom They were endued with Power from on high, (St. Luke 24. ver. 49.) and She was made the Pillar and Ground of the Truth, 1 Tim. 3. ver. 15. St. John, Chap. 16. ver. 7, *It is expedient for you, that I go away: for if I go*
not

not away, the Comforter will not come unto you; but if I depart, I will send him to you. Ver. 13, When he, the Spirit of Truth, is come; he will Guide you into all Truth. Chap. 14. ver. 26, The Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your Remembrance, whatsoever I have said unto you. At our Saviour's Passion, the Holy Ghost was not yet given, because Jesus, was not yet glorified, St. John 7. ver. 39. Those words, Behold, I am with you always, even unto the End of the World, were spoken after his Resurrection. And his Promise, St. Matth. 16. ver. 18. That the Gates of Hell should not Prevail against his Church, was Dated, in the very same Verse, from the Time, in which his Church might appear in greatest Danger of Falling. That is, when She was to have a Creature for her Support; I mean, for her Head and Chief Pastor under Christ. Which Office was not given him till after the Resurrection, St. John 21. ver. 15, 16, 17. Mr. L. then must shew (if he will Argue to any Purpose) that the Church hath Fail'd, since the Holy Ghost came down upon the Apostles, Acts 2. ver. 4. since She was the Church of all Nations (for which there was no Commission given till after the Resurrection, St. Matt. 28. ver. 19.) since St. Peter had the Office of being the Head-Pastor under Christ.

2. PAGE 62. He tells his Lordship of no less Men than Picus, Jacobatius, Clemangis, (all Christians, we may suppose) Cusanus, Peter de Monte, Occam, and I know not who; granting that the Catholick Church may be Confin'd to one Laick, a Woman, or a Baptized Infant. For this,

this, he refers him to the *Incurable Scepticism of the Church of Rome*, anno 1688. another of Mr. L's *Un-answerables*.

Ans. IF they speak only of the time of our *Blessed Saviour's* Passion, their Testimony is nothing to the Purpose: If Absolutely of the Time to come; He never Promis'd, that *the Gates of Hell should not Prevail against* Picus, Jacobatius, Clemangis, and the rest of Mr. L's Catalogue. This is all the Answer, the *Objection* deserves.

3. BUT I find here that Mr. L. is not *Infallible*. For, 1. He seems to say, page 62. that *these are Authors with us, of the Greatest Name*. Which is quite otherwise. For he that would only read our Best Writers, would never know of one half of *these*, whether they be *Christians* or *Turks*. 2. By his *Marginal Note*, a Man would take Bannez to be one of them. But this is a Mistake. The true one is *Jandovesius of Minorca* (a frightful Name, whoever he is) who, by the Relation of Bannez, taught, about the Year 1363, that, in the Time of *Antichrist*, the Church should consist only of *Baptized Infants*, says Mr. L's Author of *Incurable Scepticism*, pag. 23. 3. Who also tells us, pag. 17. that *Occam*, in his *Dialogues*, never writes in his own Person. *Picus*, *Tostatus*, *Alensis*, and *Turrecremata*, speak only of the Time of our Saviour's Passion, pag. 21, 22. *St. Antoninus*, in this Point, is not Accused of saying any thing, but only of *Transcribing* some Words of *Panormitan*, and *Occam*, pag. 22. As for the rest; I promise to Examine them; when Mr. L. has Convinc'd me, that there is no Difference between half a dozen *Divines* and the *Catholick Church*;

Church; or, that She must be Answerable for their Mistakes. Till this be done, the *Incurable Scepticism* will need no Answer: and may lie Neglected, as it has done hitherto.

§. XI.

His Objection, from the Uncertainty, where Infallibility is to be placed.

I. **M**R. L. Acquaints us, pag. 92. & seq. that there are four Different Systems of our Divines, concerning *Infallibility*. **T**H

E First, says he, places it in the Pope alone. And (if we may believe him, pag. 68.) if he were a Roman Catholick, he should be on this Side.

TH The Second places it in a General Council alone, as Superior to the Pope, with Power to Reform, and even to Depose him, pag. 93.

TH The Third places it in the Pope and a General Council together, as in King and Parliament, pag. 93.

TH The Fourth, in the whole Body of Catholick Pastors: or in a General Council, approved by the Pope, and receiv'd by the whole Body, or at least by the much greater Part, of Catholick Pastors. This Mr. L. means, or ought to mean by his Fourth System, pag. 94. which places the *Infallibility* neither in Pope, nor Council, jointly or separately; but in the Church Militant, that is, the Church Diffusive, or all Churches up and down the World.

OF these Schemes he says, pag. 199, Each one is Contradictory to all the rest. And pag. 63. Every one is in flat Contradiction to all others; so that, if any one of them be True, all the rest must be False.

R

Ans

Ans. How grievously some times are great *Wits* mistaken? *First*, If the First Opinion be True; the Second may be: but the Third and Fourth must. So, if the Second be True; the First must be so too: but the Third and Fourth, cannot be otherwise. For is it impossible, that the *Bishop of Rome* and a *General Council* should Agree concerning Religion? Or, cannot the Holy Ghost direct them Both, and preserve them from Erring against Faith? You may as well tell me, that the *Revelation* is False, if *St. Matthew's Gospel* be True; or that two Different Men could not both be *Infallible* in what they writ. In Effect, can any one imagine, that if either the *Bishop of Rome*, or a *Council* be *Infallible* apart; they should cease to be so, when Both of the same Mind: or when Agreeing with the whole Body of Catholick Pastors?

AGAIN, if the Third System be True; the Fourth must also be True of Necessity. For if a General Council, approved by the Pope, be *Infallible* in deciding Controversies of Religion: how can that be *Fallible*, which is both approved by the Pope, and receiv'd by the whole Church? *Lastly*, If the Fourth System be True (as it is) tho' it make not all the rest to be True; yet it hinders none of them, from being so. For, is it impossible, the Holy Ghost should *Direct* either the Chief Pastor, or a Council; because he *Directs* the whole Body of Catholicks?

Secondly, WHAT Mr. L. then calls the Fourth Scheme, or the Fourth System, is not a particular Opinion, but a General Maxim, in which all the Four Classes of Divines Agree. For, it being the People's Duty to hear their Pastors, *Heb. 13. ver. 17*, Obey them that have the Rule over you,
and

and Submit your selves to them ; whom God has placed, for the work of the Ministry, that they be no more Children toſſ'd to and fro, and carried about with every wind of Doctrine, Ephes. 4. ver. 11, 12, 14 : they all conclude, that, ſince the Catholick Church is the Pillar and Ground of Truth, She muſt neceſſarily be ſo, in the joint Conſent, and Agreement of all her Paſtors ; whatever Privileges do, or do not belong to the Succeſſor of St. Peter, for whom Chriſt pray'd, that his Faith ſhould not Fail, St. Luke 22. ver. 32. or to the Church Representative: I mean, to a General Council, before it be approved and receiv'd by the Church.

Thirdly, THIS Mr. L. calls a wide Mark, pag. 94, bidding us Travel and Learn. But no Man's Life, ſays he, or Capacity will be ſufficient, to make the Enquiry in any tolerable manner. There is no need of Travelling, Sir, for the matter. Cannot I certainly know, without ſtirring out of my Room, that the Arch-biſhops both of England, and of all England, with all their Suffragans, deny the Pope's Supremacy ? And would it not be a Journey, fit only for a Wiſe Man of Gotham, to go round the Univerſe to know, whether all Catholick Biſhops acknowledge the Real Preſence and Tranſubſtantiation ; whether they own the Authority and the Creed of the Council of Nice againſt the Arians ; or the Canons of the Council of Trent againſt the Proteſtants ?

Fourthly, BUT, p. 68, 69. Canons, ſays he, are only a Dead Letter, and I could ſhew your Lordſhip ſeveral Canons, that are in Diſpute among your own Doctors.

R 2

Ans.

Ans. It may be so. But, is there any Controversy of this kind, which cannot be decided by a new General Council; or even without it, by taking the Votes of Absent Bishops? Whereas, in Mr. L's Church, all Doubts of Religion are Endless.

Fifthly, **NEXT**, I find he is no great Friend to General Councils. Indeed he has Reason. For, hitherto they have always been on the wrong side, and are not likely to Mend.

Of General Councils. **First Instance**, pag. 23. **THERE** never was, says he, a General Council: and it is next to impossible, ever should be. The Thought is Beautiful, if not New; and may relieve the Tender Consciences of *Arians* and *Socinians*, as well as of all other *Dissenters*. For, by this Rule, none of them hitherto have been Condemn'd at the Supreme Tribunal of the Church, and it is next to Impossible they ever should be. Besides, who can tell, whether the Council at Jerusalem, Act. 15. concerning the Ceremonies of the Law, was either General or Infallible? There were three or four Apostles in it indeed: but they were no more Infallible, than Impeccable, says the Author, pag. 32. And if any thing they writ, be Doubtful; how do we know, but that may be False, It seemed good to the Holy Ghost, and to us? Next, how can we deny the Nicene Council, anno 325, of three hundred and eighteen Bishops (out of the greatest part of the Provinces of the Roman Empire, and some even beyond it, as out of Persia and Scythia) or that of Chalcedon, of five hundred and twenty Bishops, anno 451, against the Heresy of the Abbot Eutyches, and Dioscorus Bishop of Alexandria, holding only one Nature in Christ; to have been either General or Oecumenical;

memical ; without giving the Lie to St. Luke, Chap. 2. ver. 1. and even to St. Paul, Rom. 1. ver. 8 ?

Second Instance, pag. 24. *The Second Council of Ephesus, [anno 449, under Dioscorus, in favour of his, and Eutyches's Heresy, of one Nature only in Christ] is generally Condemn'd in your Church : yet it call'd it self Oecumenical, and was as much so, as any of the others.* *The Second Council at Ephesus.*

Ans. 1. Why Generally ? And why in our Church ? Is it not equally and universally Condemn'd by all, both Catholics and Protestants ; as it was by the Council of Chalcedon, anno 451 ? Or, had it ever any better Credit in the Catholic Church, than of being *Latrocinium Ephesinum* ? Renown'd for the Violence, offer'd both to St. Flavianus, Bishop of Constantinople and Martyr, by the Wicked Abbot Barsumas and his Monks ; and to others by Dioscorus's Party, and for that Execrable Rule recorded in the Acts of the Council of Chalcedon, *Qui dicit duo, in duo dividite, If any one says there are two Natures in Christ, cut him in two ?* Not to mention other less Sanguinary Defects : as the Resistance against St. Leo ; the Refusing to read his Epistle to the Synod ; and to give his Legates their Place ; the Casting them into Prison, &c. 2. Did Mr. L. write this, to facilitate his Communion with the Jacobites, and the yet remaining Branches of Dioscorus and Eutyches ? If not : it was an odd Piece of Policy.

Third Instance, pag. 23, 24, he tells us, *We Disagree are not agreed among our selves, concerning General Councils. — The Church of France receives the Council of Basil, and Constance, wholly and throughout : but the Church of Rome, rejects both in Part.* *ment about General Councils.*

2. *Ibid.* Bellarmin says, lib. 1. *de Conciliis. cap.* 6, 7, 8, &c. there are some General Councils wholly rejected : some partly rejected : that of Pisa, anno 1409, neither manifestly approved, nor manifestly rejected : and that the Council of Basil, was at first a true Oecumenical Council, and Infallible ; but afterwards turn'd to a Schismatical Conventicle, and was Condemn'd by the last Council of Lateran. Lastly, that some of the General Councils are Corrupted.

Ans. SUCH Arguments as these are Trump'd up, when a Man had rather Play at small Game, than Stay out. 1. All the *Disputes* of Religion in our Church (not only those which he here mentions) may be Decided by the same Method, by which the first Controversy was Determin'd, *Act. 15*: I mean, by an Assembly of Bishops as General, as the Times will permit ; or even without a General Assembly, by taking the Votes of Absent Bishops. But when *Protestants* are at variance ; *how long* will it be before the Disagreeing Parties, can come to an Effectual and Infallible Decision ? As long as the Scripture will be an un-changeable, and Dead Letter : that is, for Ever.

2. THE Disagreement of Catholics, among themselves, are of those things only, which do not concern the Publick Faith of the Church. But, do not they concern *Salvation*, says Mr. L. ? No more than any other School-Disputes of Christian Duties of Moment ; which only oblige you to follow in Practice, what you think most Reasonable. Mr. L. may have read perhaps, Dr. Taylor's *Casuistry*. And he must have been a Reader extremely credulous, if he thinks he has never miss'd it, in any of his Resolutions.

Now,

Now, if he and the Dr. can be *in one Church*, or *have the same Guides to Heaven*, tho' they differ in Moral Questions, whereon Salvation depends: why should he not vouchsafe to be so Acute, as to see that *Italian* and *French* Divines, tho' they differ in a Question of Moral Duty, may yet be truly *in One Church*, and *have the same Guides to Heaven*, pag. 69?

3. A *General Council*, is that which represents the whole Church. 1. By being an Assembly, to which all Catholick Bishops are invited, and in which a Considerable Part is present. Secondly, By delivering the Faith of the whole Church; I mean that which is the Public Faith of the Church, either before, or after the Council. Hence a *General Council* (properly speaking) never Errs against Faith, because the Church never does. But *Bellarmin* uses the word in a much larger sense. One of his *General Councils rejected* (lib. 1. de Conciliis, cap. 6.) is a *Synod at Wittemberg*: not of Bishops 'tis True, for there was no Bishop in it; but of *Protestant-Preachers*, in which *Luther* Presided, anno 1536: and the Conclusion was, that (1) *The Body and Blood of Christ is, together with the Bread and Wine, truly and substantially Present, Given and Taken.*—*That Christ's Body and Blood is truly Deliver'd, even to those that Receive unworthily, if the right words of the Institution be observ'd:*—

Do General
Councils
ever Err a-
gainst
Faith?

(1) *Sentiunt & docent cum pane & vino verè & substantialiter adesse, exhiberi, & sumi Corpus & Sanguinem Christi.*—*Sentiunt Corpus & Sanguinem Christi verè porrigi, etiam indignis; & indignos sumere, ubi servantur verba & Institutio Christi:*—*Sed tales sumunt ad iudicium, ut Paulus ait: quia abutuntur Sacramento, cum sine pœnitentiâ & fide eo utantur.*

tho' they receive without Repentance, and without Faith.

AMONG his General Councils, partly approved, and partly rejected, the First is the Council at *Sardica*, or *Sophia*, anno 347: He says, anno 351, in which the Catholick Bishops (the Cardinal says three hundred, *Theodoret* two hundred and fifty; but the Number is not certainly known) being Assembled out of thirty five Provinces, Condemn'd the *Arians*: And seventy six *Arian* Bishops condemn'd the Catholicks, particularly *St. Athanasius* and Pope *Julius*. But these, in reality, were two different Councils; one of Catholicks, the other of Hereticks. Both met at *Sardica*, a Town of *Illyricum*, and the Metropolis of *Dacia*. But the *Arians*, finding their Party too weak, retired to *Philippopolis* in *Thracia*, and there held their Conventicle; still calling themselves the Council of *Sardica*, because that was the place design'd for the General Assembly.

HIS Next [General] Council partly approved, partly rejected, is that at *Sirmium*, five years after: that is, anno 351: in which he tells us, there were two Professions of Faith writ, One Orthodox in *Greek*, by *Marcus Arethusius*; another in *Latin*, by Others, full of Blasphemy. But this was neither a General nor a Catholick Council. It was a Synod of *Arian* Bishops, Condemn'd by the Council at *Sardica*. *Arethusius's* Profession of Faith, was Equivocal; and, as such, rejected by *St. Athanasius*, lib. de Synodis. The *Arians*, indeed, did well to depose *Photinus*, Bishop of *Sirmium*, for *Sabellianism*. But he had been Condemn'd by the Catholicks before, in their Synod, at *Milan* (*St. Epiphanius* says at

at *Sardica*) anno 347, and at *Sirmium*, anno 349.

HIS Last is the Council at *Basil*, begun anno 1431; and continued first at *Basil*, then at *Lausana* till 1449. This, he says, *lib. 3. de Ecclesia Militante*, cap. 16. ad 6. was a lawful Council at the Beginning: as indeed it was, till the twenty fifth Session, held the seventh of May, anno 1436. When the Prelates begun to Disagree among themselves, concerning the Place, design'd for a Treaty with the *Greeks*; and many of the Bishops (who were never very Numerous) left the Council. And in the thirty first Session, held the twenty fourth of January, anno 1437, when they Attempted to Depose Pope *Eugenius IV*, for endeavouring to Remove and Dissolve the Council; *Augustinus Patricius*, in the Acts he wrote of it, Chap. 114. says, there were only * seven Bishops present, * *Mons.* tho' the Number of the Inferior Clergy was du Pin great. *In ejus Depositione*, says he, *septem tantum Episcopi interfuerunt.* If so, altho' they still call'd themselves (what at the Beginning they were design'd to be) a General Council: yet, in effect, they did not represent the Episcopacy much more, than the Rump-Parliament, or six or seven Parliament Men at a Club, represent the Nation. Neither does it appear more difficult to distinguish a Council from a Conventicle, by the Laws of the Church; than to distinguish a Parliament from a Cabal, by the Laws of the State.

4. A Council may be *General* in the Design, and the Convocation; which (if a sufficient Number of Bishops be Casually hindred from Convening) will not be *General* in Effect. And, without

says 39 Prelates. Cent. 15. p. 50 Eng. Transl. an. 1699.

How Councils may, or may not be General:

prejudicing
the Faith-
ful.

Discipline
essentially
variable.

that which was General at the beginning, may, by the Departure of Bishops, cease to be so. But, if the Church receives it, it loseth nothing of its Authority with her Children: and its Decrees of Faith have the same Weight with them, as if all the Catholick Bishops in the World had been present.

5. In Matters of *Discipline*, Essentially variable, it is not a Dis-credit to any Council, to be partly Approved, and partly Rejected. The twenty eighth Canon of the Council at *Chalcedon*, or rather of the Oriental Bishops, drawn up in the Absence of his Legates, was rejected by St. *Leo*, Epist. 78, 79, 80, 92, &c. (*olim* 53, 54, 55, 61, 62.) because it was Opposite to the Council of *Nice*; and did not only make *Constantinople* the First of the Oriental Sees (as the third Canon of the Council there Assembled, anno 381, had Decreed; tho' even that Canon was not Authorized at *Rome*, as appears by the eightieth (*olim* fifty third) Letter of St. *Leo*) but also gave the Bishop of it, Power of Ordaining the Metropolitans of *Pontus*, *Asia*, and *Thracia*. But Custom here Prevail'd, as it often does in Human Laws, even against Authority. On the Contrary, the Decrees of *Particular Councils*, regarding Discipline, as of *Ancyra* in *Galatia*, of *Neocesarea* in *Cappadocia*, of *Gangres* in *Paphlagonia*, of *Antioch* (some even made by the *Arrians*, anno 341.) and of *Laodicea* in *Phrygia Pacatiana*, were receiv'd by the Council of *Chalcedon*, Can. 1. and by the Catholick Chnrch. But even Good Laws of Discipline, are neither good at all Times, nor for all Places.

6. As to the Acts of General Councils, being *Corrupted*: It is Certain, they are not *Corrupted* in any Point, where Faith is Concern'd. Neither does *Bellarmin* Question this. And Mr. *L.* is in the right: that they are not *Corrupted* at All. But *Bellarmin*, says he, maintains they are: to get rid of some *Objections* against these Councils, he could not Answer otherwise, pag. 23, 24. He might at least have said, against some *Private Opinions* of his own; wherein Faith is not Concern'd. But, what Sin is it, to Traduce a Papist?

7. MR. *L.* was under a Mistake, when he said, pag. 24. that the Church of France receives the Council of Basil wholly and throughout. For Charles VII. who was then King of France (as well as the Emperor and other Princes) receiv'd not the Decrees of the Council against Pope Eugenius, but continued still to acknowledge him for Pope, says Mons. Du Pin, Cent. 15. pag. 48. And, pag. 54. The English gave almost the same Answer with the French; that they honour'd the Council, and approv'd its Decrees; except those, which had been made against Eugenius, whom they acknowledg'd for Lawful Pope. Scotland (except some Lords) declared for Eugenius. And the Prelates of this Kingdom, being assembled in a Provincial Council, Excommunicated Felix und the Fathers of the Council of Basil.

§. XII.

Other Objections Answer'd.

1. **M**EN are Essentially *Fallible*.

Ans. 1. IF in All Things; how came it to pass, that Such as writ Canonical Books, were never Mistaken in what they wrote? 2. As every one, by Nature, is *Infallible* in things un-questionably Evident; altho' he be naturally *Fallible* in all other Matters; Why cannot the Church, by Grace, be, in Teaching us the Articles of Christian Religion, *the Pillar and Ground of Truth*; altho' She be *Fallible* in other Controversies? 3. When we call her *Infallible*; we only mean, that, according to the Gospel, she will not be Mistaken; as, when I say, that *naturally* All Men *cannot* Murther themselves at once; I mean only, that they never *will* do it. Which is not the least hinderance, to the Liberty of their Wills.

2. IF the Church be (as it certainly is) an Assembly of Men, all subject to Passions; how can God make them *Infallible* in any thing, without Forcing their Free-will?

Ans. 1. The Apostles were not Exempt from Passions; but, did they write nothing, which is *Infallibly True*? Or, was any, either violence or necessity put upon them in writing it? 2. God has *Infallible Methods*, of Compassing all the Designs of his most Steady, and never Erring Providence, without hurting our Liberty. 3. Were it not a kind of Blasphemy to Imagine, that, without intrenching upon it,

it, he cannot Preserve, whom he Pleases, from Erring against Faith? 4. *The King's heart, as well as the heart of every one else, is in the Hands of the Lord, as the Rivers of water: he Turns it, whithersoever he will, Prov. 21. ver. 1.* If God cannot both Infallibly Fore-see, and Fore-tell Free Actions; Christian Religion must Fall. And, if he can Fore-tell them, as he did the Fall and Repentance of *St. Peter*; can we not Believe him if he tells us, that the Gates of Hell shall never Prevail against his Church? Men, how Fallible soever; are not always Mistaken. And he, that knows all things, could not be Ignorant, who should not Err; or when; or in what Matter. All this then, he could Absolutely and Infallibly Fore-tell. It was thus *St. Augustin* answer'd the *Donatists*, when, by the Liberty of our Will, they pretended to shew, that the Promises of God to his Church might be Uncertain. As if, (1) says he, *the Spirit of God did not Fore-see the Wills of Men.* — But, *because he Fore-saw their Wills, therefore is his Prediction Infallible.* No one, methinks, would Reply against this Evidence; if he were not afraid of being Confuted into Heaven.

3. If all Disputes of Religion, can be decided Infallibly by the Church: Why are they not all Ended at once, that hereafter we may never be Troubled with any?

Ans. ONE good Reason is, because it is Impossible. Any particular Dispute of Human

(1) *Lib. de Unit. Ecclesiæ, cap. 9.* Quasi verò nescierit Spiritus Dei, futuras hominum voluntates. — Sed ideo fuit de istis certa prædictio, quia & Deus futuras prævidet voluntates.

Right, can be Regulated and Decided by the Authority of the Nation. But all the Nations in the World cannot make a Law so Comprehensive and Clear, that there shall never be any Law-Suits, or Disputes after it. It is thus in Religion. And this perhaps may be one Cause, why the Church, in the Disputes of her Children, seldom Interposes, till they run so high, as either to Attack her Publick Faith, or to Disturb her Peace. For, if these be secured, why may we not be as well Content to have our present *Controversies*, as others in their Stead ?

4. NOTHING can be more Uncertain, than *Tradition* : which is one of the Rules, by which the Church pretends to Decide Controversy.

Ans. 1. As *Scripture* is, in many places, *Obscure*, but never *False* : So *Apostolical Tradition* (or the Doctrine which Christ deliver'd to the Apostles, and they to the Church) may, in some Ages, run with a clearer Stream, than in others ; but that, which was once a *Reveal'd Truth*, can never be otherwise. And, as it belong'd to the Apostles (if a Dispute, concerning any Obscure Passage of Scripture, had disturb'd either the Publick Belief, or the Peace of the Primitive Church) to have Explain'd the Scripture : So, if *Apostolical Tradition* happen to be *Obscure* (as it was to St. Cyprian and the *African* Bishops in the third Century, with relation to Baptism and other Sacraments conferr'd by Hereticks) it may belong to the Church, both to Examine it, and to Clear it. For in this she evidently succeeds the Apostles, to whom it was said, St. *John* 14. ver. 26. *The Holy Ghost, whom the Father will send in my name, shall teach you all things : and bring all things to your remembrance,*


brance, whatsoever I have said unto you. 2. All the General Councils, that ever were in the Church, are so many Un-deniable Instances of her Authority, in Explaining to her Children the True Sense of Scripture, and Apostolical Tradition.

CHAP. IV.

The Security of Continuing in the Ancient Communion.

§. I.

Some Proofs of it.

1.  HIS Security is the natural Con-
sequence, of what has been Dis-
cours'd in the Fore-going
Chapters. For, if the Church
of Christ upon Earth be always
an Un-erring Guide in Controversies of Reli-
gion: if She be always Visible, and in One
Communion only: it is as plain as Demonstra-
tion can make it: *First*, That the *Reformation*,
cannot be Justified. *Secondly*, That such as are
Engaged in it, are not in a Secure way of
Salvation. *Thirdly*, That this Security can
only be in the *Ancient Communion*. First Proof.

2. BUT waving the Question of *Infallibility*:
this Security sufficiently appears, by what has
been said already of the *Perpetual Visibility*,
and *Unity* of the Church. For how can those,
that are imbarckt in a New-raisd Communion,
be Second Proof.

be in the *Church of Christ*: if this be in *One Communion* only, and always *Visible*? Can a New-rai'd Communion be *Visible*, before it begun? You may as well tell me, that *Cæsar* won the Battel in *Pharsalia*, before he was born.

Third
Proof.

3. Besides we have this to say, that all the Chief Controversies with Protestants had been Decided, long before the *Reformation*. When *Transubstantiation* was first Oppos'd by *Berengarius*, his Opinion was presently Crush'd, by no less than Eleven different Councils, above four hundred years before *Luther*. The Questions of *Purgatory*, or of a *middle State* of Souls, and of the Pope's *Supremacy*, had been defin'd both by the Latins and Greeks, in the Council of *Florence*. *Invocation of Saints*, was Part of both their Publick Liturgies. *Veneration of Holy Images*, was Agreed upon betwixt them, in a General Council, above Seven hundred years before *Luther's* Revolt.

Fourth
Proof.

4. We are also Convinc'd, that his Attempt, was not only the Renewing of *Heresies* long before Condemn'd: but also the Setting-up a New Communion, in (1) Opposition to all the Churches in Christendom, that could pretend to Antiquity: And charging them with no less Sins, than Superstition, or Idolatry. *Greece, Asia, and Egypt*, under the four Oriental Patriarchs, of *Constantinople, Alexandria, Antioch, and Jerusalem*, in this Lye un-

(1) Mr. St — says of the Church of England, It must be confess'd to be a great Blemish to be in Communion with no Church in the World, which was in Being before *Luther's* time; nor so much as with the Lutherans themselves. And much more than a Blemish, a great Sin. Observations upon an Essay for Cath. Gom^p. 201.

der the same Accusation with *Rome*. They all Receive the seventh General Council, and Confess a Relative Honour is due to the Images of Christ, and his Saints. They all Agree (if Truth may be fairly and honestly told; without such Tricks and Varnishes, in the Cause of Religion, as we should be Ashamed of in any other Matters) in the *Invocation of Saints*; in *Praying* for the Ease, and Relief of the Faithful departed; in *Offering Sacrifice* upon the Altar, for the Living and the Dead; in the Doctrine of *Reliques*; of *Seven Sacraments*; of *Monastical Vows*; of *Tradition* being a Rule of Faith; of the *Infallibility* of the Church [I mean of the Truth of this Proposition; *That the Visible Church of Christ is Infallible*;] of the *Merit* of good Works; and (tho' our Adversaries are not so willing to grant it) of *Adoring* the Blessed Sacrament, and of *Transubstantiation*.

Of this last, besides most Authentick Testimonies (if any can be so) alledg'd in the Beginning; we have heard already Bishop Forbes's Confession. And for their *Adoring* the Blessed Sacrament, he is no less positive, pag. 442. First, *The Greeks*, says he, at Venice, and all other *Greeks* (this Prelate, it seems, knew nothing of Sir Paul Ricaut's Distinction) *Adore Christ in the Eucharist*. And who dare either *Impeach*, or *Condemn* all these *Christians* of *Idolatry*?

Bishop
Forbes.

(1) Græci Venetijs viventes, & reliqui etiam Græci, omnes adorant Christum in Eucharistia. Et quis ausit omnes hos Christianos Idololatriæ arcessere, & damnare?

AND of the Invocation of Saints, (¹) *It has been a Practice, says he, for many Ages, in the whole Church, in the East as much as in the West, and even in the North by the Muscovites [Mr. L's. great Church of Russia] to Sing this Litany, for Example; St. Peter, Pray for us. And Jeremy, Patriarch of Constantinople, in his Answer to the Lutheran Divines: We cry aloud, (²) says he, to our Lady, and to the Saints: Holy Lady, Mother of God, Intercede for us Sinners. — All Holy Angels, Apostles, &c. Pray for us.*

AGAIN, whereas the Lutherans had said, (³) *That there is no Need of Confessing every Species of Sin, in Particular: To this the Patriarch Answers; that (⁴) He, who makes his Confession, does then only Obtain a perfect Cure of his Sins, when, with a Contrite and Humble Heart, he Confesses them all in Particular, as far as he can remember: and applies Contrary Remedies to them. — Neither do we Absolve any one, without injoining a due Penance and Chastisements for his Sins. Thus this Bishop.*

Arment-
ans hold
Transub-
stantiation.

LASTLY, AS to Transubstantiation, even the Patriarch of the Armenians return'd this An-

(¹) P. 321. Multis jam seculis, in universa Ecclesiâ, in Oriente non minus quam in Occidente, etiam in Aquilone apud Muscovitas, Litania est decantata, ut puta; Sancte Petre Ora pro nobis. (²) Ad Dominam nostram, & ad Sanctos Exclamamus. — Per sancta Dominum Deipara, pro nobis intercede peccatoribus. — Omnes sancti Angeli, Apostoli, &c. Ora pro nobis. (³) Ut omnia peccata recenseantur, aut per singulas Species enumerentur, non esse necessarium. (⁴) Respondentes dicimus, eum, qui confitetur, tum demum

swer: (1) *Although, says he, we believe there is but one Nature in Jesus Christ: nevertheless it follows not hence, that the Humanity is destroy'd, and that Jesus Christ hath no Body. But we believe, that the same Body of Jesus Christ, that was Crucified, that is Ascended into Heaven, and sits at the right Hand of the Father, is present really, tho' invisibly, in the Eucharist, under the Species and Exterior Appearances of bread and wine, which only remain; because the bread and wine are so Changed into the true Body and true Blood of Jesus Christ, that the Substance of them remains no more, but only the Accidents. And for this, we Adore also Jesus Christ in the Eucharist.*

THIS manifestly agrees with the Relation; which Mons. Tavernier (a strict Protestant, if we may believe Edmund Everard, one of his Translators) gives us of them in his Travels. *The Armenians, says he, use Confession, and Sacerdotal Absolution, and say Mass, p. 11. At the Elevation of the Host, they Kiss the Earth three times, p. 13. The Arch-bishop, with the Chalice in his hand, and the [Consecrated] Bread upon the Chalice, turns towards the People, who presently prostrate themselves upon the Ground, beat their Breasts, and kiss the Earth, while the Arch-bishop*

perfectam peccatorum suorum consequi curationem, si peccata omnia, omnesque eorum partes, quantum animus illi sufficit, & quantum meminisse potest, cum contrito & humiliato corde recensuerit, atque confessus fuerit; feceritque ea omnia, quæ maximè illis peccatis, quæ admisit, adversantur. — Neque quenquam Absolvimus, nisi primò justas poenas, & castigationes illi pro peccatis admissis, injungamus. (1) Arn. Response Gener. p. 154.

pronounces these words: **This is the Lord, who gave his Body and Blood for you,** p. 169.

WHEN they come to the Communion, the Arch-bishop, or Priest, says these words: I Confess and Believe, that **this is** the Body and Blood of the Son of God. The Priest repeats these words Three times; and the People say after him, word for word. Ibid.

So the Atlas for *Africa*, printed anno 1670, by the special Priviledge of King Charles II. the Author John Ogilby, tells us, p. 654, 655, *Between the Religion or Worship of the Egyptians, Copticks, and Abyssines, there is no difference at all. For both these People, perform the Mass in the same manner: and Consent in the Church's Ceremonies, which they observe in the Consecration of the Body and Blood of Christ. At Mass, the Priest prays thus. O Lord, O Christ, — Bless, Sanctifie, Cleanse, and Transmute this Bread into thy holy Body: and this Wine into thy holy and precious Blood. After each Consecration, the People say, Verily, verily we Believe, and Trust, and Love thee, O Lord, our God. This, we Believe in truth, is thy Flesh; This, we Believe in truth, is thy Blood.*

THE *Greeks* Communicate the Sick ⁽¹⁾ under one Kind only: Consecrated on *Thursday* in Holy Week, and then besprinkled with the Sacramental Sign of Blood, but kept for a Year; and moistned for the Sick, with Common wine, when they receive it. But, this is a Point of *Discipline* only.

(1) *Euchologium* Goar, p. 149, 150.

CONCERNING the Armenians, Mons. Taver-
 nier also informs us, p. 17, that Relicks are much
 respected by them. p. 171, in Baptism they Use Ho-
 ly Oil, and the Sign of the Cross several Times; a
 Lighted Wax-candle; and impose the Name of the
 Saint of that day, or of the next following. p. 173,
 They wash the Bodies of the Dead with Holy-water.
 p. 174, The Corps is carried to the Church, at-
 tended with Wax-tapers: from thence, after Mass
 is said, to the Bishop's Door, who comes forth and
 says a Prayer for the Soul of the Deceased. p. 18,
 News being brought that a certain Bishop was dead,
 immediately the Arch-bishop rising from the Table,
 made a Prayer for the Dead. Great numbers of
 Wax-candles were lighted, and all the night two
 Monks watched by turns, to pray for the Dead.
 Early, in the Morning, they said the Office for the
 Dead. p. 86, in Bagdat, of Christians there are
 Three Sorts; Nestorians, Armenians, and Jaco-
 bites. If any Christian dies, all the rest come to
 the Burial; and returning the next day to the Grave,
 they pray for the Deceased. They repeat the same
 Ceremonies the seventh, fifteenth, thirtieth, and for-
 tieth day afterwards. And of the Nestorians he
 tells us, p. 69, that they Perform the divine
 Service in the Chaldaick. Which Mr. L. may
 please to take Notice of. Because he assures us,
 p. 191, That this never enter'd into the Head of
 Man, or Church, since the Creation, except only the
 Church of Rome.

CALVIN therefore said truly, that the
 First Protestants, were forced to break off from
 the Communion of the whole World, Ep. 141.

WHENCE, Dr. Perkins, upon the Creed, p.
 400, We say, that, before the days of Luther, an
 Universal Apostacy, over-spread the whole Face of

the Earth: and that our Church was not then Visible to the World.

THE Time of this *Universal Apostacy*, is defin'd by our Book of (¹) *Homilies* (order'd to be read in all the Churches of *England*) to have continued *Eight hundred Years and more*. But *Napper*, it seems, was more Accurate: having Consulted better the *Revelation*. And so made it Continue, *One thousand Two Hundred and sixty Years*. Which may serve for a Judicious Comment, upon the last words of *St. Matthew's Gospel*. Or, if they vary; there will be only one Question to be Asked, whether we must believe *Christ*, or *Napper*?

Fifth
Proof.
The Rule of
Arch-bi-
shop Laud,
Dr. Stil-
lingfleet,
and Hook-
er.

§. WE think, Arch-bishop *Laud*, *Hooker*, and *Dr. Stillingfleet* were in the right, when they Oblig'd those, who Contradict the Decisions of the Church, to bring a necessary Reason, or Demonstration against them. So to prevent the *Exorbitances*, and *Capricious Humours of Fantastical Spirits*, which may Cry out, that the most receiv'd Truths, ever since Christianity was in the World, are intolerable Errours, as the (²) *Dr.* expresses it. And, if you are resolv'd, farther to Ask, says he, who shall be Judge, what necessary Reason or Demonstration is? His Lordship tells you, I think, plain enough from *Hooker*, what is understood by it, viz. Such, as being propos'd to any Man, and understood; the Mind cannot Chuse, but inwardly Assent unto it. This is that Un-questionable Evidence, which *St. Augustin* required both of the *Manichees*, and the *Donatists*: and will always be justly demanded from those, who undertake to Reform the Faith of the Catholick Church.

(¹) Above. p. 9. (²) Rational Account, p. 539.

OUR Blessed Saviour thought it necessary for himself to bring no less *Evidence* than this, to disprove the *Synagogue*, St. John 15. ver. 24. *If I had not done among them, the works which no other Man did, they had not had Sin.* But it is an idle Pretence of those, who have neither *Miracles* nor *Demonstration* to bring, against the Definitions of the *Church*; yet Cheat the People, by putting in their Claim to the Miracles of *Christ*. His Feeding four thousand Men with seven Loaves and a few little Fishes, St. Matth. 15. ver. 38; and Five thousand with Five Loaves and Two Fishes, Chap. 14. ver. 21. and his Changing water into wine, St. John 2. ver. 11. (which the Evangelist calls the *Beginning* of his *Miracles*, whereby he manifested forth his *Glory*, and his *Disciples* believ'd in him) were Demonstrative Proofs of his *Mission*, against the *Synagogue*. But, do these Miracles *Demonstrate*, that any Decisions of the *Catholick Church*, are False? That *Christ* cannot Change bread and wine, into his own Body and Blood? Or, that he would not? Or that (if he did) the *Adoring* of him in the Sacrament, is *Idolatry*?

It was a Reasonable Demand, says Dr. (1) Barrow, which was made to our Saviour, St. Luke 20. ver. 2. *Tell us by what Authority thou dost these things, or who is he that gave thee this Authority?* And the Reasonableness of it our Lord did often avow, declaring, that if by his Doctrine and Works, he had not vouched the Divinity of his Authority, it had been no Sin to disbelieve or reject him, St. John 5. ver. 31, 36. Chap. 10. ver. 25, 37. Chap. 15. ver. 22, 24. And is not as much

(1) Of Supremacy, p. 49.

Evidence requisite to disprove the *Church*, as to disprove the *Synagogue*?

But, how is this *Evidence* to be Establish'd? On Miracles? The *Reformation* does not Pretend to them. And if History may be Credited; or that *Evidence*, which Converted our Ancestors from *Idolatry* to that Religion which is now call'd *Popery*, they are already Detain'd on the wrong Side. Or, must it be shew'd by Texts of *Scripture* so plain, that, when the Argument is duly Consider'd, *the Mind cannot Chuse, but inwardly Assent unto it*? We desire no more: nor can we reasonably be Content with less. But, where must these Texts of *Scripture* be found? Or, how must they be set in so Advantageous a Light? The Project is Noble: but to us so very Extravagant, that it can never be Executed, without Overthrowing the *Creed*.

SINCE the Apostles Time, there have been almost Innumerable *Reformations* of the Church's Faith (which She calls *Heresies*) the Ordinary Products of every Age. For these, *Evidence* was always the Pretence, and always will be. But, her Children have seen this false Coin too oft, to be Cheated: For, in point of *Religion*, it must Certainly be a very slender Evidence, which the Catholick Church cannot see. And if She can see it, and will not; how is She *holy*, as She is own'd in the *Creed*?

Sixth
Proof.

6. As we Take the *Revelation*, the Epistle of St. Jude, and some other Parts of Canonical Scripture (which were formerly doubted of) upon the Testimony of the Church after the Apostles Time: we account this a Reasonable
Que-

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Question; Why may not her Word be taken, in other matters of Religion?

7. THE *Ancient Communion* has such *Rational Seventh Inducements*, or, in the School Language, such *Proof. Motives of Credibility* for it; as may not only very easily persuade Persons of much Reason (if Dr. (1) Taylor may be believ'd) and more Piety, to retain that, which they know to have been the Religion of their Fore-fathers, before the Opposite Profession had a Name: but also were sufficient to draw (2) St. Augustin from Heresy, and to fix him Resolutely in the Catholick Church. The Agreement, says he, of People and Nations holds me. Authority begun with Miracles, &c. confirm'd by Antiquity holds me. A Succession of Bishops descending from the See of St. Peter, to whom Christ, after his Resurrection, committed his Flock, holds me. Lastly, the very Name of a Catholick holds me. Which, our Adversaries could never Get; and the Old Communion never Lose.

8. IF *Transubstantiation*, *Adoring* the Blessed *Eight Sacrament*, *Invocation of Saints*, and *Praying for Proof. Relief of the Faithful departed*, be Reveal'd Truths, convey'd by Tradition, to which the Scripture gives Testimony, 2 Theff. 2. ver. 15. the Opposite Doctrine cannot be Excus'd, from being Erroneous. If they be not: by what Council were they Condemn'd? And how came (3) Acrius to be reckon'd among the Hereticks, for denying, that the Souls of the Dead are help'd by the Prayers and Alms of the Living?

(1) Dr. Taylor, Liberty of Prophesying, §. 20. (2) Lib. contra Epist. Fundament, cap. 4. (3) Epiph. Hær. 79. §. 3. T. I. p. 908. &c.

Nimb
Proof.

9. *ALL the Religions, and all the Sects in the World*, says Mr. L. in *Private Judgment*, p. 181, *are Built upon the Dispute betwixt these Two: Whether Men are to Govern themselves, by their own Private Judgment, in their Faith or Religion; or to be determin'd by the Authority of others?* The First of these in *Practice*, we think Absolutely repugnant both to *Christian Humility*, and to *Common Sense*. To *Christian Humility*; For, whoever, in point of Religion, will Depend upon his own Judgment only, prefers it Evidently before that of any others: that is, he makes himself Wiser in matters of Religion, than all the World. To *Common Sense*: For, does not this inform us, that, every Man is not the most Competent Judge, in Point of Religion; nor the most unlikely to be Mistaken? If I know my self to be short-sighted, must I rather Trust my own Eyes, than any Man's else? Is it Prudence to do it? Or, is it not Evidently Repugnant to Common Sense? Must a Child ten or twelve Years old, an illiterate Woman, or a Man as Ignorant as She, think themselves better Judges of Controversy, than the most Able Divines of their own Communion?

THIS seems so manifest: that generally all Men in *Practice* (some Few only excepted of *Lucifer's Breed*) have so much Wit, as to submit their Judgment to *Authority*. And, if *Authority* may be rely'd upon; Do not those take the surest Method, who give the Preference to that, which is the best Establish'd upon Earth: I mean, to the Standing Church of All Ages, to which the Son of God entrusted all the Mysteries of his Religion?

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10. To be in the Communion of Saints, in ^{Tenth} the Holy Catholick Church, is One necessary ^{Proof.} Step towards Salvation. And in this, the Advantage is clearly in the Ancient Communion. For it is granted on both Sides, that her Adherents are Members of the *Catholick Church*. But it is not granted on both Sides, that her Adversaries can be so. If you tell me, we are in the most Corrupted Part of the Church. I Answer, 1. *Reformers* should never be heard, unless they bring *Unquestionable Evidence*. 2. The *Accusation*, here is Impertinent. For, is not a Bad Ship, on the Main Sea, better than None? Is it not better to be In any Part of the *Catholick Church*, than to be quite Out of it?

§. II.

Of Mr. L's Common Argument, to fright Women and Children, p. 98. and of Supremacy.

1. **N**otwithstanding the *Parson's* zealous Declamations; it may happen that his *Congregation* does not think us Guilty of any Errors, contrary to plain Scripture. And seeing this is their only Rule of Faith, they will easily acquit us from the Guilt of *Damnable Errors*: from which, the Church of All Ages never Excused any, who Rejected her Definitions of Faith. If so: Mr. L's Common Argument, without any Danger of *Uncharitableness*, may have weight with Persons of better Sense,

Sense, than either *Women* or *Children*, viz. *You Protestants say, it is possible for a Papist to be Saved: But we say, it is Impossible for a Protestant to be Saved: Therefore it is safer being on our side: Or, You hold, that our Errors are not, of themselves, great and Damnable: But we hold and prove, that yours are so: Therefore it is safer being on our side.*

2. IF Protestants, to Justifie the *Reformation*, chuse rather to say, we hold Errors contrary to the plain, and evident Sense of Scripture; the Argument will stand thus: *You Protestants, say, that Papists are in the Communion of the Catholick Church: But we say, (and prove) that you are not: Therefore it is safer being on our side, And, when Mr. L. has Confuted many such Arguments, as (I suppose) these are: he may hope, in Time, to be a Match for Euclid.*

3. BUT, is not the Security of the Ancient Communion Abated by this, that all the Oriental Schismatics disown the Pope's Supremacy: and in this are true Protestants, as Mr. L. calls them, p. 196?

I ANSWER, First, The Great Turk and all his Musslemen may Enter upon the Roll of Mr. L's true Protestants. For I never heard, that they own'd the Pope's Supremacy. And so many Turbants will make a Formidable Figure, and swell vastly the Protestant List. Especially if we take into it, as we may very well do, all the Infidels in *America*, and all the Jews in *Africa*, *Asia*, and *Europe*.

Secondly, WHAT Schismatics, ever Confess'd the Authority of the Church? What Rebels, ever acknowledg'd the Authority of the Prince? That is, what Rebels were ever so Impudent, as to call

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call themselves *Rebels*? Or *Schismatics* so flamingly Wicked, as to call themselves *Schismatics*?

Thirdly, THE *Catholic Church*, was never yet one half of the World; nor is ever necessarily, one half of Christendom. So, she would always have been Cast, if Religion were to be Decided, by taking the Votes of Mankind.

Fourthly, CHRISTIAN *Dissenters*, Protest too late against the Pope's *Supremacy*, which both their Ancestors, and the First General Councils have acknowledg'd. Dr. (1) *Heylin* gives a Catalogue of Threescore and six Bishops of *Canterbury*, for the space of Nine hundred years, from the first Erection of that See: of fifty six Archbishops of *York*, from St. *Paulinus*, anno 622. of *Selfey* or *Chichester*, fifty eight: of *Coventry* and *Lichfield*, sixty four: of *Dorchester* and *Lincoln*, fifty: of *London* seventy four, from St. *Melitus*, anno 604: of *Rochester* sixty five, from St. *Justus*, anno 604; to Bishop *Fisher*, anno 1536: of *Winchester* fifty six, from St. *Birinus*: of *Worcester*, sixty nine: of *Lindisfarne* and *Durham* fifty seven, from St. *Aidanus*, anno 635, &c. Can any of these be Enter'd upon the List of Mr. L's true Protestants? If not: he puts in his *Caveat*, above a thousand years too late: And is far enough from Abating the *Security* of the Ancient Communion.

Fifthly, As it is Certain, that the Church in *Rome* in Communion with the See of *Rome*, was once the only Visible Church of Christ upon Earth: So it is also Certain, that she was so, even after the Bishops of *Rome* claim'd a *Spiritual Supremacy* since the *Supremacy*.

(1) *Help to History*, p. 70. &c. anno 1680.

over all the Faithful. That this was from the Beginning, will appear hereafter. But to take only what Mr. L. grants : He would have us Believe, p. 108, that Pope *Boniface III.* was made (by the Emperor *Phocas*) *Universal Bishop*, in the Beginning of the Seventh Century ; that is, three Years after St. *Gregory's* Decease, which happen'd, *anno* 604. And setting aside the Authority of *Hudibras*, I do not see that Pope *Boniface* merited very much any Exorbitant Addition of his Power : seeing his Predecessor St. *Gregory* had acknowledg'd *Phocas*, and written obligingly to him after *Mauritius's* Death. However, Thus, says Mr. L. the Supremacy, now Claim'd by Rome, was introduced, and has been maintain'd *pro viribus* ever since. It is granted on all sides, that when St. *Gregory* sent *Missioners*, for the Conversion of the *English* from Idolatry ; the Church in Communion with the See of *Rome*, was the only Visible Church of Christ upon Earth. And we do not find in History, that any Nations in Christendom left the Communion of *Boniface III.*, notwithstanding his Pretended Universal Tyranny. Where then was the Visible Church, if it was not in his Communion ? Or, how came all the Bishops in the Christian World to be so forgetful both of their Faith and their Privileges, as to submit at once to this horrible Usurpation ? Why did none of the Oriental Patriarchs, at least when *Phocas* was Murther'd by his Successor *Heraclius*, *anno* 610, Protest against it ? Why did no other *Metropolitans* in *Asia*, *Europe* and *Africa*, Oppose so wicked an Attempt ? And, to come nearer home ; what made so many of our own *Arch-bishops* of *Canterbury* (not to mention others

others equally Concern'd) to betray so horribly the Sacred Dignity of their See; *First Founded*, says Dr. (¹) *Heylin*, with the *Plantation of Religion among the English*: *Austin the Monk*, who *First* did preach the Gospel to the one, being the *First Arch-bishop* of the other? Strange! That, in such a Number of Prelates, for above Nine hundred and twenty Years, no one should ever discover the Imposture, or have Courage to open his Mouth against it! An Imposture so *Visible*, that, if we believe Mr. (²) *Tillotson*, it is not only an *Indefensible*, but an *Impudent Cause*.

— For there is not one *Tolerable Argument* for it, and there are a thousand *Invincible Reasons* against it. There is neither from *Scripture*, nor *Reason*, nor *Antiquity*, any *Evidence* of it: the *past*, and the *present State* of *Christendom*, the *Histories* and *Records* of all *Ages*, are a perpetual *Demonstration* against it. And we have the like *Transports* in Mr. *L.* p. 15, 195, &c. But the *Mischief* was; *Protestant Spectacles* are only a late *Invention*. The *English*, our *Blind Progenitors*, were no sooner *Christians*, than they were *Papists*, and therefore *Blockheads*. But, if they had been *Blest* with the new *Lights* of the *Reformation*, they would not only have seen the *Exorbitancy* of the *Pope's Pretensions*: but also their own dreadful *Misfortune*, in being *Remov'd* from one *State* of *Idolatry*, and *Superstition* to another. But, *Tertullian* knows not how to *Flatter*. However (³) says he, the *Er-*

(¹) *Help to History*, p. 75. (²) *Preface* to Dr. *Barrow's Supremacy*. (³) *Lib. de Præscript. cap. 29. Quo-
quo modo sit Erratum, tamdiu utique regnavit Error,
quamdiu Hæreses non erant, &c, Interim perperam E-*

your came; it was not opposed, till **Heretics** rose. These **Truth** expected to be her **Deliverers**. Till then, the Gospel was Taught **wrong**; the Gospel was believ'd **wrong**; so many Millions were **wrong** Christen'd: so many Pious Works Lost their **Reward**.

THE 6th General Council, if we believe *Theophanes* and *Cedrenus*, consisted of Two hundred eighty nine Bishops. They met at *Constantinople*, anno 680, that is, above threescore and ten Years after the Pope had *Claim'd*; as *Mr. L.* confesses; a Spiritual *Supremacy* over all the Faithful: Yet they remain'd in his Communion. His three Legates (two of them Priests only, and the third a Deacon) take ⁽¹⁾ Place of *George* Bishop of *Constantinople*, and of all the other Bishops. The Council, owns him to be the First Bishop in the Universal Church, *πρωτόθετον ἡ οἰκουμενικῆς Εκκλησίας*, and the ⁽²⁾ Successor of *St. Peter*, **Prince** of the *Apostles*. And the Greek Emperor *Constantine*, writing after the Council to the Western Bishops, calls him *Universalem Principem Pastorum*, the *Universal Prince of Pastors*; that is, the Bishop, whose Jurisdiction extends over all the Pastors of the Church. For here that Title means no more.

THAT, which both the Latin and Greek Church calls the 7th General Council, was an Assembly of three hundred and fifty Bishops at *Nice* in *Bithynia*, anno 787, a hundred and four-

vangelizabatur, perperam credebatur, tot millia millium perperam tincta, tot opera fidei perperam administrata, &c. ⁽¹⁾ In Actis Concil. Act. 1. & 18. ⁽²⁾ In Epist. Synodi ad Agathonem, T. 6. Con. p. 1073. A. B. ⁽¹⁾ In Serm. Acclam. ad Imp,

score Years, after Mr. L's *Epoch of Universal Supremacy*. The Oriental Bishops had now Time enough to digest the Consequences of it: to protest against it: and if he still persisted in his Outragious Tyranny, to forsake his Communion. This, if his *Claim* was such, as his Adversaries now Pretend, was what they had strong Engagements to, both of *Conscience* and *Honour*. *Self-preservation* (which is not oft neglected) and *Religion*, equally requir'd it. But, what was the Issue? Pope *Hadrian* Asserts his Prerogative, both in his Letter to *Tarasius*, (1) Bishop of *Constantinople*, and in that which he wrote to the young (2) Emperor and Empress. His Letters are publicly read before a General Assembly of Eastern Bishops, and read *Remine contradicente*: and his Legates, tho' only Priests, take place of *Tarasius* and all the Council: yet we must suppose *Supremacy* is a *Groundless Imposture*, and only carried on by the Pope's *Fanizaries*.

By this it Appears, that the *Oriental Schismatics*, before their Separation from *Rome*, Communicated with the *Pope*, as Head of the Universal Church. And the other Parts of their Religion sufficiently shew, that *Protestants* did not only Reform the publick Faith of the *Roman* Church, their Mother, but also of *Christendom*. But, because this is an *Odious Truth*: we cannot wonder, it is not suffer'd to go abroad, without a *Mask*.

(1) T. 7. Conc. p. 126. C. E. (2) Ibid. A. 2.

§. III.

A late Author's Account of the Eastern Religions.

THE *Atlas Geographus* gives us this Account of the Greeks, out of Sir Paul Ricaut, pag. 172). 1. *In the worship of Angels and Saints, they differ little from the Papists. Then it seems they Differ. But what mean these words, in their Office for the Dead. (1) O only Pure and Immaculate Virgin, who brought forth God without embracing Man, Interceed, that his Soul may be Saved? Or these, Holy Martyrs, Beg for him constantly, and also for us, the Remission of Sins? And would not Dr. Patrick have been Crying out, Blasphemy, Blasphemy, if he had heard this Part of their Office, in time of Pestilence; (2) Struck with violent and continual Pains, we Prostrate all before thee, O Virgin! Save all, by thy Powerful Protection, O Pure One! Have Mercy, O Spouse of God, and Preserve us from this Pestilence, and grievous Distemper, and Heal our*

(1) *Apud Goar: Quæ sola pura & illibata Virgo Deum absque Semine peperisti, intercede, ut ejus anima salvetur. — Sancti Martyres, huic assidue exposcite, simulque nobis, debitorum remissionem donari. (2) Apud eundem: Vehementibus & continuis doloribus percussis, tibi, Virgo, cuncti procidimus: potenti tuâ protectione cunctos salva, ô pura & miserere Dei sponsa; ab hac pernicie, & morbo gravi nos præserva; & infirmitatibus medere, ô Domina — A grassantis morbi angustiis, Apostoli, Jesum Dominum Servatorem deprecantes, nos educite. — Martyrum Turmæ, Sacri Doctores, &c. ægrotorum dolores, vestris Intercessionibus mitigate & Salutem conferre,*

Infirmities, O Lady? Or, O Apostles, deliver us from this Contagious Disease, by Petitioning our Lord and Saviour Jesus Christ. — Troops of Martyrs, Holy Doctors, &c. moderate, by your Intercessions, the Pains of the Sick, and give them Health? Such high-flying Expressions, as these, would have made a Noble Figure in the Doctor's Collections. But all Men must be allow'd to understand their own meaning. And, as the Bishop of Condom says, p. 5. In what terms soever those Prayers, which we Address to Saints, are Couched, the Intention of the Church, and of her Faithful (may we not say the same of the Greeks?) reduces them always to this, that we desire them to Pray for us.

2. THE Greeks, then, concerning the Honour and Invocation of Saints, are far enough from favouring the Reformation. Besides, the Atlas grants, that they daily sing Hymns to the Saints, p. 1722. They Canonize them too, p. 1719.

3. THEY Curse Graven or Carved Images, says he, p. 1723, 1. They curse Idolatry, and so do we. But they receive the Definition of the 7th General Council, wherein it is Declared, that due Veneration is to be given to the Images of Christ, and his Saints, whether they be (') made in Colours, or Checker-work, or of any other decent matter. Besides, the Author tells us, *ibid.* that, They have Pictures and Images, in their Churches: burn Lamps before them: perfume them with Incense: bow before them at their Prayers; and Cross themselves: that They kiss the Pictures of

(') Tam, quæ de coloribus & tessellis: quam quæ ex aliâ materiâ, congruenter se habente fiunt, Act. 7.

the Virgin and St. George, at their Coming in, and Going out of the Church.

4. THEY do not hold *Purgatory-fire*: neither is it a Point of our Faith. But they hold, as an Article of it, a middle State of Souls (declar'd in the Council of *Florence*) wherein they suffer, and are eased, by the Prayers of the Faithful; and from which, after the Divine Justice is satisfied, they are admitted into Heaven. Hence, they enjoin the People to pray for all Souls Departed in the Catholick Faith, says the *Atlas*, p. 1718.

5. They reckon Seven Sacraments, the same with the Church of Rome, pag. 1724, 2. In Baptism, the Priest makes the Sign of the Cross, on the Child's Mouth, Forehead, and Breast; bows three times upon him, to Dispossess the Devil; pours Oil on the Water, in Form of a Cross: Crosses the Child with Oil on the Forehead, Breast, and Reins: and it is Condemn'd as Incest, if the Child's Godfather or Godmother marry, within the prohibited Degrees of Consanguinity, as if they really stood in the same Relation to one another, p. 1719. 2.

6. THEY Confirm the Party Baptized. They anoint them with a particular Oil, made on Purpose, with a great deal of Ceremony, *Ibid*.

7. THE Greeks of Note, are Obliged to Confess four times a Year: their Clergy, once a Month, and the Labouring People once a Year: The Priests oblige them to Confess every thing, saying, they cannot otherwise release them, *Idem*.

8. THEY have seven Orders. For some Ages, they have admitted no Married Men to be Bishops and Patriarchs, p. 1724. 1.

9. THEY have four Liturgies [or Masses] St. James's, S. Chrysostom's, S. Basil's, and Gregory the Great's, p. 1722. 2. The last is the same that we Use.

10. But,

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10. But, that they may not all hold *Transub-* The Greeks
hold *Trans-*
substantia-
tion.
stantiation; we are told, that those, who have their Education abroad, hold it: and that those, who are Educated in *Greece*, deny it. It seems they are so peaceably inclin'd, that they can vary thus, without Quarrelling. How then came our *Reformers* to be so Easy, about the Real Presence under the Sacramental Signs; and to have such an implacable Zeal against *Transubstantiation*? Was *Cyril of Berrhaa*, *Metrophanes of Alexandria*, *Theophanes of Jerusalem*, *Parthenius*, *Dositheus*, &c. with all the other Bishops in their Synods an. 1639, 1642, 1668, 1671, 1672, bred in *Italy*?

11. THE Reasons, Sir *Paul* alledges, are These. 1. says he, *When they carry the Sacrament to the Sick, they do not Prostrate themselves before it*: What then? Did the Apostles only Believe in *Christ*, when they were upon their Knees?

2dly, *NEITHER* do they carry it in *Procession*: Did *Christ* use to be carried so by his Disciples? Or, did the *Latin Church* use the Ceremony, till of late?

3dly, *Nor* have they any particular Feast, in Honour of it: Neither had we; till it was appointed by *Urban IV.* after the middle of the 13th Century, anno 1262. But did not the *Latin Church* hold *Transubstantiation* long before: when it Condemn'd *Berengarius* so many times over, for Denying it?

4thly, *THEY* do not Expose it to be Adored: unless in the Act of Administration. But, 1. Are we not Assured, that after the words of Consecration, and a Prayer, and some Soliloquies which finish the Consecration, the Priest says, "Thou art

“ my God, Thou art my King, I adore thee, “ piously and faithfully: *Then covering the Chalice, he Elevates it, and the People worship, p. 1720, 2?* 2dly, How could they ever Expose the Sacrament to be Adored, if they thought the Adoring of it were either Idolatry, or Superstition? 3dly, Since Bucer was never in Greece, to Cheat them out of their Religion: I cannot but think that what Sir Paul confesses, will rather Convince a Judicious Reader, that Transubstantiation is the constant Doctrine of all the Greeks, Who never yet Imagin’d, that the Consecrated Host, reserv’d for the Sick, is not as truly Christ’s Body, as that which is Administered in a publick Assembly.

12. BUT the Liturgy of S. Chrysostom, plainly Asserts it to be Bread and Wine after Consecration, says Sir Paul. Now indeed the Knight says something. But when this was Objected to the Greeks, in the Council of Florence, their Answer was: (‘) *We say, that, by the Words of Consecration, the Bread is by Transubstantiation changed into the Body of Christ.* “ But, as the Latins, after Consecration, say, *Bid these be carried, by the Hands of thy H. Angel, upon thy High Altar:* “ So we pray, *that the H. Ghost may descend upon us, and make in us this Bread the precious Body of Christ, and that which is in the Chalice his Blood, &c.*

(‘) *Dixerunt Græci: per hæc verba (Consecrationis) transubstantiari sacrum panem & fieri corpus Christi: sed ut Latini dicunt, jube hæc perferri per manus sancti Angeli tui: Nos quoque oramus dicentes, ut Spiritus S. descendat super nos, & efficiat in nobis panem hunc pretiosum corpus Christi tui, & quod in Calice isto est, pretiosum sanguinem Christi tui, &c.*

13. ALEXANDER

13. *ALEXANDER Ross*, A Protestant Writer, in his *View of Religions*, pag. 479, 480, gives us a *Relation* of the Belief of the *Greek Church*, somewhat more Exact than *Sir Paul*; tho' he also has an Oversight or two. He says, they do not use *Confirmation*, and *Extreme-Unction*; but this is certainly wrong. As appears, 1st. By the *Greek Bishops* and *Councils*. quoted in the Beginning. 2^{ly}. By their *Divines*, in their *Treatises of Sacraments*. To which we may Add the Answer of *Jeremy*, Bishop of *Constantinople*, to the *Lutherans*; We hold, says (') he, that in the *Orthodox Catholick Church*, there are seven *Divine Sacraments*, *Baptism*, *Chrism*, *H. Communion*, *Orders*, *Matrimony*, *Penance*, and *Holy Oil*, or *Extreme-Unction*. In this Point, therefore, we must needs grant, *Sir Paul* has the Advantage. As for his Addition, that the *Greeks* had this Doctrine of seven Sacraments from us; when they own it, we shall certainly be of his Mind. In the mean time, whether must we believe; Him, or Them?

ALEXANDER Ross, says the *Greeks*, buy *Masses*. But, I do not find that they confess it; who are much liker to know the Truth.

He says, They do not *Worship carved Images*. I add, nor *Pictures*, with the Honour due to God. But the Reason for *Painted* or *Carved Images*, being evidently the same, and both approv'd by the 7th General Council; their not Using the Latter so much, must necessarily be a Point of Discipline only. In other respects,

(') Cap. 7 Τα δὲ ἐν αὐτῇ Ἐκκλησίᾳ καθολικῇ ὡς ὀρθοδόξων χειριανῶν μυστήρια καὶ αἱ τελεῖαι ἐπὶ τῷ Βάπτισμῳ, χρίσμα, θεία κοινωνία, χερσλογία, Γάμος, Μέλανσις, καὶ Ἅγιον ἔλαιον.

Alexander's Account deserve the Readers Attention.

1st. *The Greeks, says he, place (1) much of their Devotion, in the worship of the B. Virgin Mary; and of painted, but not carved Images: in the Intercession, Prayer, Help, and Merits of the Saints, which they Invoke in their Temples.*

2ly. *THE Sacrifice of the Mass, is used for the Quick, and the Dead.*

3ly. *THEY do not hold a Purgatory-Fire: Yet they Believe there is a Third Place, between that of the Blessed, and the Damn'd: where they remain, who have Deferr'd Repentance till the End of their Life. But, if this Place be not Purgatory, I know not what it is (says he) nor what the Souls do there.*

4. *They Esteem equal with the Scriptures, the Acts of the seven Greek Synods, and the Writings of Basil, Chrysostom, Damascen, and their Traditions.*

5. *THEY Believe, that the Souls of the Dead, are better'd by the Prayers of the Living.*

6. *THEY are no less for the Church's Authority, and for Traditions, than the Roman Catholicks be.*

7. *THEY have their Monks, who are all of St. Basil's Order. These have their Archimandrites, or Abbots. The Patriarch, Metropolitans and Bishops, are of this Order; and Abstain from Flesh: But in Lent, and other Fasting-days, they forbear Fish, Milk and Eggs.*

(1) This may likely disappoint the memorable Project of Mr. St— towards his Greek Communion, which he takes to be the only true Catholick Communion in the World. *Observ. upon an Essay in Pag. 102.*

8. *THE* Greeks celebrate their Liturgies, in the old Greek Tongue, which they scarce understand.

9. *WHEN* the Sacrament is carried through the Temple, the People, by bowing themselves, Adore it: and falling on their Knees, Kiss the Earth. Thus Alexander Ross.

XIV. Transubstantiation then is an Article of their Belief: and must necessarily have been so before their Schism, begun by Photius, Anno 863, and renew'd by Cerularius, Anno 1053. For, since their separation from Rome, their Animosities have been too Extravagant, to let them borrow any Part of their Religion from her. So that, if Mr. Thevenot might be Credited, they Excommunicate the Pope every Thursday, and all the Latin Bishops. And would not Michael Cerularius and Leo Acridanus (who, after the Condemnation of Berengarius, quarrel'd with Leo IX and the Latins, even for Shaving their Beards) have made a much greater Noise about Transubstantiation; if it had not been a Point, in which both Churches were Agreed? Or, would not the Greek Divines after them, when they writ against the Latins, have made this a Considerable Part of their Accusation?

XV. WHEREFORE, to Sir Paul Ricaut, who is certainly mistaken, I oppose 1st Bishop Forbes, and the Greek Divines, Nicetas, Carbasilas, Marcus Ephesus, and Others. All of which, says he, in their Writings, most evidently hold Transubstantiation.

2^{dly}. I oppose another Knight, Sir Edwyn Sandys. With Rome, says he, the Greek Church censures in the Opinion of Transubstantiation.

3^{dly}. A L.

3ly. *ALEXANDER* Rofs ; if not (¹) *Grotius*. Those, say he, who engaged in the Reformation, to defend what they had done, Affirm'd stoutly, that the Church, in Communion with the Principal See, was Corrupted with several Heretical Doctrines, and Idolatry. This, he says, made him Examine into the Books, written on both sides : and concerning the Oriental Churches. Where he found the same Doctrine, as in the West, confirm'd by General Councils : the same Form of Church Government, (exceptis cum Papâ Controversiis) and that they held the same of Sacraments as to their **Perpetual Rites**.

AND the Answer of *Jeremy*, Patriarch of Constantinople, to the Protestant Divines, Respons. 1. cap. 10. The Catholick Church holds, that, after Consecration, the Bread is Chang'd into the Body it self of Jesus Christ ; and the Wine into his very Blood, by the Power of the Holy Ghost, *δοξάζει καθολικὴ Ἐκκλησία, ὅτι μετὰ τὸ ἀγιασμὸν ὁ μὲν ἄρτος μεταβάλλεται εἰς αὐτὸ τὸ σῶμα τοῦ χριστοῦ, ὁ δὲ οἶνος εἰς αὐτὸ τὸ αἷμα διὰ πνεύματος ἁγίου.*

4ly. THE Profession of the Oriental Church, sign'd by the four Patriarchs, at the Request of the *Muscovites*, Anno 1643 (and afterwards by

(¹) In *Praefat.* Voti pro pace: Ii, qui secesserant, ut factum suum tuerentur, asserabant validè doctrinam Ecclesiae ejus, quæ cum Sede Principe cohzlerat, esse corruptam per multas hæreses, & idololatriam : Id mihi causas dedit inquirendi in dogmata ejus Ecclesiae : legendi libros utrinque Scriptos : legendi etiam, quæ scripta erant de præsentis statu, ac doctrinâ Ecclesiae ejus quæ est in Græciâ, & earum quæ per Asiam & Ægyptum ei cohzlerunt. Inveni in Oriente eadem esse dogmata, quæ essent in Occidenti, Conciliis Universalibus definita : de Regimine Ecclesiae (exceptis cum Papa Controversiis) de Sacramentorum perpetuis ritibus Sententias consonantes.

Dionysius

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Dionysius Patriarch of Constantinople, and other Greek Bishops, Anno 1672, to the 106, and 107 Question. That, after the Words of the Invocation of the Holy Spirit, immediately is made μετασώσεως a Transubstantiation; and the Bread chang'd into the true Body of Jesus Christ, and the Wine into his Blood; the Appearances of Bread and Wine, by the Divine OEconomy, still remaining. — and that the Honour, we are to render these terrible Mysteries, ought to be the same as to Jesus Christ himself. — That this Mystery is offer'd in Sacrifice for all Orthodox Christians, and that it is Propitiatory with God, for the Sins of the Living and the Dead.

5ly. THE Definition of the Greek Council at Constantinople, Anno 1639, cap. 6. Κελεύω δογματίζοντες καὶ πιστεύοντες, μὴ μεταβάλλεσθαι τὸ ἐπὶ τῆς εὐχαριστίας ἄρτον, καὶ ῥητι τὸ οἶνον, διὰ τὸ τῷ ἱερέως εὐλογίας, καὶ πνεύματος ἁγίου ἐμποσίνεσθαι, εἰς ἀληθινὸν σῶμα καὶ αἷμα Χριστοῦ — Anathema, Anathema to Cyril, who teaches and believes, that the Bread that is offer'd, and the Wine also, is not chang'd, by the Benediction of the Priest, and the Operation of the H. Spirit, into the true Body and Blood of Jesus Christ: since it is deliver'd in the 17th of his Heretical Articles, that That which we see, and which we receive, is not the Body of Jesus Christ.

6ly. A (1) Definition of this Doctrine, in the Greek Council at Constantinople, Anno 1642, of twenty five Bishops, (one of which was the Metropolitan of Muscovy) Can. 17.

7ly. THE Greeks Declaration, in the Council of Florence.

(1) Tom. 15. Conc. Labb. p. 1718. & apud Dosithium, in Synodo Bethleemiticâ, cap. 5.

8ly. THAT

8ly. THAT, of seven ⁽¹⁾ Oriental Archbishops of *Heraclea, Chalcedon, Pisidia, Cyzicum, Athens, Rhodes, Nicomedia*, Anno 1671, Art. 2.

9ly. THAT of the Council at ⁽²⁾ *Constantinople*, Anno 1672, of thirty five Metropolitans, under *Dionysius* Bishop of *Constantinople*, and *Paisius* of *Alexandria*.

10ly. THAT of *Methodius*, ⁽³⁾ Bishop of *Constantinople*, in his Answer to the 8th Question of the *Muscovites*.

11ly. THE Definition of the Synod at *Jerusalem*, under *Dositheus*, Anno 1672. Cap. 4. et. 17.

12ly. THAT of ⁽⁴⁾ *Macarius*, Bishop of *Antioch*, Anno 1671, cap. 2. And of his Successor, Anno 1673, ad *Questionem secundam*. All which, are as *Positive*, as Words can make them. And hence it is also Apparent, that *Muscovy*, or Mr. L's great Church of *Russia* in *Europe*, which, as the *Atlas* tells us, had its Religion from the *Greeks*, concurs in the same Doctrine of *Transubstantiation*.

The
Musco-
vites hold
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substan-
tiation.

XVI. To disprove this, the *Atlas* brings two Arguments, 1st. From their often calling that Doctrine *Absurd*. 2ly. From their not Adoring the *Host*. But, these do not Convince me. The *First* (if true) may be only an Effect, of their not knowing the true State of our Controversies. Which, perhaps would have been as little known at *Constantinople*, as at *Moscow*; if *Cyrillus Lucaris* had not done us the Kindness, to set up *Calvinism* there. For, Christ is not Present in the Sacrament, 1. in a *sensible*

(1) T. 3. Perpet. p. 569. (2) Ibid. p. 625. (3) p. 663. (4) p. 725. 745.

manner; or by *Leaving* any other Place, in which he was before Consecration. 2. So as to be *Hurt*, or *Divided*. 3. So as to be *Consumed*, or *Destroy'd* by the Stomach; or to *Remain* under any other Appearance, but only that of Bread and Wine. 4. He is not present by a *Local Expansion* to such a Space, as the *natural Presence* of a Body in Place requires. 5. Nor by destroying the *Outward Appearances* of Bread and Wine to any of our Senses, whilst the Sacrament subsists: tho' the Substance of Bread and Wine, is Changed; and the Body and Blood of Christ is really Present, under the Sacramental Signs, in a Spiritual and Supernatural manner.

THE *Second*, of their not Adoring the Host, will Admit, I suppose, the same Limitation, which Sir Paul Ricaut allows to the *Greeks*; unless in the *Act of Administration*. But, what the same Author tells us of the great Church of *Russia*, in other Respects, may help to show, both the Difficulty Mr. L. would find, in being Admitted to the *Russian Communion*: and that *Luther's Separation* was from all Christendom, as well as from *Rome*.

1. THE *Atlas* assures us, that the *Invocation of Saints* is a Principal Part of their Devotion. The Musc. covites Religion.
153, 2.

2. THE *Greeks*, says he, send frequently Consecrated Toys and Relicks to *Moscow*, for which they get considerable Gifts. p. 153. 2.

3. Every Family, has the Picture of some Saint in their Houses: and a Wax-Candle before it lighted, in the time of Worship. The Picture of S. Nicholas, and of the Virgin Mary, is over their Church-Porches, and City Gates, through which no Muscovite passes, without

without bowing to them. They likewise Bow to all Crosses, and frequently make the Sign of the Cross, p. 154. 1. 156. 1.

4. When a Muscovite enters a Room, he takes no notice of the Company; but looks about, till he perceives an Image: Then he bows to it Three Times, and afterwards salutes the Company, p. 164. 1.

5. In time of Penance, they wash with Holy-water, consecrated on the Epiphany, p. 154. 1.

6. The Priests bless Houses; and the People, as they pass along the Streets, with the Sign of the Cross, p. 156. 2.

7. They deny Purgatory, says he, but Pray for the Dead, p. 154. 2. The Second Part is True, the First is a Mistake. For, by Purgatory, we only mean a Temporal State of Suffering, which both Greeks and Muscovites allow.

8. When a Corps is brought to the Grave, the Priest, with an Image in his Hand, repeats often these Words, Lord, look upon this Soul with Righteousness. Prayers are made for the Deceased forty Days; at which Time, the Muscovites believe their Sins are expiated. p. 156.

9. THEIR Bells toll Day and Night, for they are persuaded, that it Contributes to the Ease, and Comfort of the Souls of their Deceased Friends. p. 164. 1.

10. THEY look upon Baptism, as absolutely necessary to Salvation: The Priest Exorcises the Child at the Church-door: Consecrates the Water: hangs a Cross about the Child's Neck, which it must wear till Death. And such as want this, cannot have Christian Burial. He assigns a Saint to the Child, whom he must ever after Reverence as his Patron. He puts some Salt in his Mouth: And makes the Sign

Sign of the Cross on his Fore-head, Hands, Breast, and Back with Consecrated Oil, p. 154, 2. 155. 1.

11. *THEY Toll the Bells, at the Elevation of the Chalice, p. 156. 1.*

12. *THIS Country swarms with Monks, who are all of the Order of S. Basil, p. 153, 156. 2. The Patriarch has always a Cross carried before him, p. 156. 2.*

13. *THEY are Obligated to Confess, before they Receive the Sacrament, p. 154. 2. So Mr. L. will not easily Communicate with them. And that you may not think, they had their Popery from us, the Atlas tells you, p. 154, 2, Roman Catholicks, Jews, and Turks they hate. And p. 162. 2. The Czar washes his Hands, after he has saluted the Embassadors of the Romish Religion: because he looks upon them as Pagans. But, I suppose, he would wash his Hands, if he had given that Honour to Mr. L. For, p. 152, 2; 164, 1, The Muscovites account all those Pagans, who are not of the Muscovite Faith. Besides Mr. L. to be their Profelyte, must be Christen'd again. For, whosoever embraces the Russian Religion, must be Re-baptized, p. 154. 2. Which, perhaps he would not like; nor their four severe Lents; which ought to be Reform'd. The Agreement of the other Eastern and Southern Churches of Schismatics, concerning Transubstantiation, might be easily Proved. But it would carry me too far from the Subject: and I may have a fitter Occasion, perhaps, of shewing it hereafter.*

XVII. *In the mean time, to come nearer home, that the English, from their Conversion to Christianity (by Missioners from Rome) for the space of Nine Hundred Years, own'd both the*

the Pope's Supremacy, and Transubstantiation; will be a Certain Fact, as long as the Monuments of our Nation subsist. Of the latter, Dr. ⁽¹⁾ *Humfrey* tells us, that *S. Gregory*, and *S. Austin*, the *Apostle of England*, brought Transubstantiation into the English Church. And Dr. ⁽²⁾ *Perkins* in General, that, during the Space of Nine Hundred Years, the Popish Herefy had spread it self over the whole World.

XVIII. BUT it is an Obvious Enquiry, and in which the *Salvation* of every one of us, is equally Concern'd: Whether we must Believe the *Christian World*, or Dr. *Perkins*? Or rather, since the Question is of the true Sense of *Scripture*, and *Apostolical Tradition* (for the Keeping and Teaching whereof, the Church had, from the Beginning, an Undeniable Commission) if there be no Incontestable Evidence on either Side: Should we not rather believe the *Catholic Church*, which we Profess in the *Creed*; than our own *Private Judgment*, or any other Authority upon Earth? You think, She is Fallible. And She is Certain You are. You know it. You own it. You Experience it daily. And, can you yet tell me; the Church is not to be Credited, unless Infallible? Do not I make the best Use of my Reason, by submitting to the Judgment of the best Qualified Judge, and the most Unlikely to be Mistaken? The Gates of Hell shall never Prevail against the Church. This secures her Children. But, tho' She had not this Promise, tho' She had only those Advantages, which are Essential to the Church of God: Her Children

(1) Jesuitism. p. 2. (2) In Expos. Symb. p. 266.
would

would Take, by following *Dutifully* her Direction, the securest *Method*, that Reason can suggest, for avoiding *Pernicious Errors* here, and *Damnation* hereafter.

These are some of the Grounds, on which the Security of the Ancient Communion is built. I shall only add a short Letter, I received the other Day from the same Gentleman, by whom the Author of the *Atlas* was Challeng'd for his Mistake, concerning the *Muscovites*.

SIR,
YOU have here, together with my sincere wishes for a happy Easter, a Table of the Protestants Dominions. As to which, be pleas'd to Observe, 1st. That, to give them fair Play, I have allowed each Country its largest Extent. 2dly. That, in Africa, they have no Country under them, but only some Forts and Factories here and there, especially on the Coasts of Guinea. 3dly, That, after a most Attentive Search, I have not met with the least mention of so much as a single Person in Africa, Asia, or America, Converted from Idolatry by them, unless we must suppose some such thing in Ceylan, where Monsieur Morey says, That the Towns possess'd by the Hollanders, are of their Religion. 4thly. That the English, in their American Plantations, will not so much as suffer their Slaves to embrace Christianity, because they would then Lose their Dominion over them. I had it this last Week, from a Friend of great Credit, who was told it by an Inhabitant of Montserrat. And Mr. Har — ge, in his Short Way to know the World, affirms the same from Morden, an English Geographer: Who pretends indeed, that great Care is taken to Convert

the Natives: But how little Truth there is in this Point, will appear from the Confession of a Writer of these very Days, I mean the Ingenious Examiner, an Hero of the High-Church; Who, in his Paper for May 24. 1711, has these Words, "Those Noble Countries [the American Plantations] "Stock'd by Numbers from hence, whereof "too many are in no very great Reputation "for Faith, or Morals, will be a perpetual "Reproach to us, till some better Care is taken, for Cultivating Christianity among "them.

5thly. AS in former Times, so of late Years also, it has pleas'd Almighty GOD to Bless the Labours of Catholick Missionaries, with the Conversion of Innumerable Souls from Idolatry. 'Tis well known, that those very Countries, which are now Protestants, were first Converted to the Faith of Christ, by the Zeal and Labours of Catholicks. St. Lucius the first Christian King in Britain, and perhaps in the World, was Instructed and Baptized by Missionaries, sent by Pope Eleutherius, about the Year 177. St. Ethelbert, the first Christian King of the English, was Converted by the Preaching of St. Augustin, and other Monks, sent hither by Pope Gregory the Great. And from him, we have had a continual Succession of Christian Kings, for above Eleven Hundred Years. The Germans between Hefsia and Bavaria, were Converted by S. Kilian, an Irish Monk, sent by Pope Conon, anno 687. Other Parts of Germany, were Converted to the Faith of Christ, by St. Corbinianus, and St. Boniface an English Priest, both sent by Gregory II. who was Chosen, anno 714. And the Conversion of Millions of Infidels to the Catholick Church (since Luther's

ther's Revolt) partly in Asia and Africa, partly in America, hath Recompensed what the Church, for the Sins of the People, has lost in Europe. In Africa; the Conversions chiefly have been in Congo, Angola, Monomotapa, Canaries, St. Jago, St. Thomas, Bourbon, Madera, Tercera, and Ceuta. In Asia, in China, Decan, Siam, Manille, Mandora, Malabar, Coromandel, and Cranganor. In America; in Mexico, New Mexico, New France, Cuba, Hispaniola, Porto-Rico, St. Martin, Guardalupe, Marigalante, Martinico, St. Croix, Trinidad, Terra-Firma, Peru, Chili, Paraguay, and Brazil. Of this last, Mr. Collier, in his Dictionary tells us, that "the Natives, who remain among the Portuguese, are almost all Christians. And that the Missionaries have made a great Progress there, and converted many of the Infidels. That the Bishop of Imperiali in Chili, has about Eighty Thousand Indians under his Care. That, in China, the Christian Religion is permitted, and one may see in all the Churches, the King's Proclamation, that approves and gives the Tartars, and Chinese full Liberty to embrace it, if they please. That the Jesuits have a vast Number of Oratories, and Missions, throughout the several Provinces of this Kingdom, with about Two Hundred Churches, and Privileged Residences. That Decan has several Monasteries, besides the Churches. And that the Jesuits have five Houses in that City. That in the Philippine Islands (which are above 1200) the Spaniards have One Arch-bishop, and Three Bishops. And that several of the Inhabitants, have Embraced the Christian Religion. That in the Cape of Good Hope,

" the most Part of the Inhabitants are Catholics. Mr. L. therefore, may as well pretend, that, before Constantine's Time, there were no National Churches: or, that the Protestants now have not any, excepting Sweden and Denmark, as that Catholics have none out of Europe.

BUT the Zeal, with which it has pleased God to Inspire a great Number of our Missionaries, in these Foreign Countries, is no less an Argument of the Truth, they have Preach'd, than of their Success it self. Among these, St. Francis Xaverius, who Inherited both the Spirit and the Blessing of the Apostles, is highly Remarkable: having been the happy Instrument to the Conversion of above a Hundred Thousand Indians. We have his Life in English, Translated by Mr. Dryden: and I think we may set it against all Mr. L's Unanswerables.

And, since God has thus made Use of Catholics alone, to carry the Gospel so far beyond the Bounds of Europe: and has given them a Share in the Apostles Blessing, of whom it was said, How Beautiful are the Feet of them, that Preach the Gospel of Peace, and bring glad Tidings of good Things. And their Sound went into all the Earth, and their Words into the Ends of the World, without employing Protestants in this great Work: may we not reasonably Conclude, that the Ancient Communion is so far from being Guilty of Errors, and Superstition, that it both inherits the Promises of the New Law, and fulfils the Prophecies of the Old? For, if Protestant Religion, be only a Reformation of real Disorders; Would it be Consistent with the Sanctity and Goodness of God, to have preferr'd a Fal'n and Corrupted Ministry, to one that's Pure and Reform'd from Abuses and Superstitions,

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stitutions, in the Propagating of the Gospel? And, is not the Want of this Zeal in our Adversaries, a visible Demonstration, that (tho' they cannot compare with the Extent of the Catholick-Church) yet, how Numerous soever, they are only large Branches, which cannot grow: and are not of the Race of those Men, by whom Salvation was made in Israel?

Luther soon found, that in his Reformation (by removing Penance, Confession, and Fasting) Vice was not very much Check'd. (1) "The World," says he, grows every Day worse. Men are now "more Revengeful, more Covetous, more Uncharitable, and Disorderly, in a Word, more Wicked, than while they were Papists: Which was also (2) Erasmus's Argument, against the Reformation. And, as for the Conversion of Infidels; it was an old Observation of Tertullian, that That is not Hereticks Business. (3) What shall I say, says he, of Administring the Word? Since their Business is not to Convert Heathens, but to Subvert Christians. They Undermine us, to raise their Fabrick. Be pleas'd to Pardon the Digression, and to Believe me,

Sir, &c.

Mar. 29. 1714.

(1) In Postill. super Dom. 1. Adventus. (2) In Epist. ad Vulturium, anno 1529. (3) Lib. de Præscript.

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